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LEND A HAND.

A RECORD OF PROGRESS.

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In every reform, two goals must be ever kept in view, one the ultimate and, for the time being, unattainable goal, the other, the immediately attainable one, as far as possible in a line with the first.

The ultimate ideal for the homes of both rich and poor, is doubtless one where each family shall own a garden-plot and occupy a whole house by itself. When that ideal is reached, apartment houses will be abandoned to bachelors, brick blocks of residences to business purposes, and all homes will be of a suburban character whether they be in city or country. The curse of our city life today, is that it has so little of the best elements of the country in it, so little open space, fresh air, and sunshine. The curse of our country life, is that it has so little of the best elements of our city life, libraries, clubs, lectures, and other aids to mental and social life and the conveniences of transit, mail delivery, etc., which sparsely settled communities do not enjoy. The problem of the future is how to move the city to the country and the country to the city, and how to make more equitable the conditions of the two extremes of rich and poor in our society.

This problem of the home is largely dependent on that larger problem of the distribution of wealth and of the means

of production on which all students of social science are now concentrating their attention. So long as *sixty-four* per cent. of our people own only *nine* per cent. of our wealth, and *nine* per cent of the nation own *seventy-one* per cent. of our wealth,* the problem of the home will be unsettled, and the goal of our endeavors remain unattainable. We cannot do as we would but as we must, and the suburban home of our desires must for many people, for many years to come, be either impossible, or from a business point of view very undesirable.

Concentration of capital and business interests in cities, with our present imperfect means of rapid transit to its outskirts, the increasingly large number of those who are transiently employed and cannot be permanently located, make city life a necessity for many.

Leaving to others the business of dealing with those who can or will leave the city, let us consider the needs of those who must remain or choose to remain in it, and see how nearly the privacy and air, sunshine and space of the ideal suburban home may be attained.

The part which legislation ought to play in creating proper conditions for city life is a great one to our thinking. Buildings of enormous altitude should be prohibited except when opposite public parks and when supplied with extra width of sidewalk. A law forbidding any edifice to be higher than the space between it and its opposite building, would tend not only to make wider streets and more sunshine, but would add greatly to the beauty of our streets. Not only homes but business blocks should be ensured their due amount of air and sunshine. Few things are more inexcusably wrong in our city life than the monster building in a narrow street which compels a hundred pale clerks in the neighboring offices to figure by gas-light at high noon, and which pours a mass of humanity from its doorway, jostling the pedestrian into the street from the narrow sidewalk.

*See Political Science Quarterly, Dec., 1893.

Another subject for legislation is the provision not merely of magnificent suburban parks, but of many small play grounds in the most congested residential parts of the city. The example of London in this respect is most noteworthy, the plan being to tear down disreputable old buildings in the slums and turn them into public play-grounds, so that nearly every square shall be provided with a breathing space and safe resort for children. When this is done in our cities, children may then be forbidden to play on the streets, as is done in many continental cities.

We have suggested but two out of many matters with which every city government should concern itself, if it will have true homes for the people in its midst, and now we come to the expenditure of private capital with that end in view.

City home life has been hitherto largely productive of waste of energy, money and time, owing to lack of a wise co-operation which would in no way lessen the privacy and sacredness of the home, but even enhance it. Especially is this true of our poorer citizens, to whom a saving of even the smallest fraction of time, money, and strength is of such vital consequence.

To the average philanthropist with the suburban home as his ideal, the tenement house is a horror to be done away with, or at least to be made as near the suburban ideal as may be, by keeping it as small as possible.

It is here, we venture to suggest, that a mistake is made, and that the small tenement is not so much in the line of the ideal home as the large one may be.

The average tenement house is undoubtedly very bad, as is the government of our great cities. But one might as well think the government incapable of being reformed as to think so of the tenements. Unless we are of the class who sit back helplessly and maintain that democracy is a failure, and mayors, aldermen, and inspectors must be abolished, we shall not decide on investigation, that because a bad tenement house is an abomination, that the principle of

the tenement house is necessarily bad. With the employment of science, system, and good will, we may produce good city homes just as with them London, Paris, and Berlin have produced such wise, faithful government, as Tammany-ridden New York has no conception of.

The tenement house is simply an apartment house, and though cheap, may provide as neat, wholesome dwellings for the poor as for the rich, if landlords will be content with a fair interest of five per cent.

The rapacious landlords of our large cities are extorting from ten to twenty-five per cent. on tenements and charging in New York, *more per square foot for them than for their fine up-town apartments*. What wonder that with such cruel oppression the average tenement, as it at present exists, is crowded, unsanitary, noisy, a destroyer of privacy, domestic life, and as much needing reform as the New York Police methods.

Reform does not mean annihilation. We reiterate, if apartment houses for the rich have been found to be sanitary and to preserve that privacy essential to the true home, they can be made so for the poor. There will be no marble staircases, frescoes, telephones, or elevators, but there can be the essentials of good living, air, sunshine, cleanliness, and seclusion.

What, then, do we require in the apartment house for the poor? First, that it be *large*, permitting as small tenements could not, a large central, open court or garden, where children may play with absolute safety. Recent enactments by the Massachusetts Legislature encourage this method of providing open space in connection with tenements, in allowing them to be leased by the city for park purposes, and thus relieving the land of taxation.

A kindly, but vigilant resident agent is a *sine qua non* in every good tenement house. This would be impossible in a small house, and shows another advantage of the large one. The agent's residence would ensure general order and manliness in halls, closets, yard, etc. If the apartment

house is large it can afford to be better built, and have more general privileges and more open space than would be possible to the small one. Among these general privileges, are bathroom, general laundry, nursery, and kindergarten room, and heat supplied from a central source. The latter is looked upon as one of the great advantages of our fine apartment houses, and it would be even more desirable in the tenement house. There the purchase of fuel in small quantities at extortionate rates, the inconvenience and litter in the disposal of ashes, and the ignorance which tends to waste of fuel and general dirt and disorder, make the cook-stove a menace to the best interests of the home.

One who has had little to do with the poor can not realize the extreme importance of the elimination of the cook-stove in the reforms which we are contemplating. The amount of time, strength, and money which it now involves is a frightful drain upon the whole family, lessening their power in every direction, and being wholly unnecessary with such methods of co-operation as an ideal tenement house should supply.

Admirable oil and gas stoves, to say nothing of electricity, to be available in the near future, make the ordinary range or stove utterly unnecessary for cooking, and if heat from a central source, and a laundry are supplied, make it unnecesary altogether. Mr. Atkinson has taught us how few cents' worth of oil are necessary to cook a day's meals, and with what wholesome and cleanly methods appetizing food may be cooked by his lamps. An ignorant woman could much more readily learn to cook by his methods than to manage an ordinary range, and we believe from every point of view would find it more advantageous for her family.

The New England kitchen is doing a great work in teaching the community that the cook-stove, of which we have made such a fetich, is not essential to true family life. There is no reason why any cooking, even on an oil or gas stove, should be necessary in the workman's family in the

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model tenement. A properly managed Rumford kitchen at the top of the building which would prevent all odors of cooking permeating the house, could supply hot well-cooked food of all kinds to be eaten in the tenant's own room. Probably it would be better cooked, more nutritious, and being bought at wholesale, would be made, including the cook's wages, no more expensive than the food if cooked by the tenant's wife. At least certain articles, such as bread and soups, could be most advantageously cooked in the above mentioned kitchen. We need to take a lesson from the Germans and French in this matter and learn what a wise co-operation has accomplished with them. Our wasteful methods of using ten ranges and ten women's time to bake ten loaves of bread is unknown with them. Lessening the time devoted to cooking, means giving the hard-worked laborer's wife more time for the washing, ironing, sweeping, scrubbing, table-setting, and dish washing, making beds, making and mending clothes, and best of all more time for her children, and possibly a little for herself. Whether this would tend to make the home more peaceful, attractive, and comfortable and help to keep the father out of the saloon and the children out of the street, need not be asked.

The spare room or two to be used in the morning for the youngest children of the great tenement, and in the evening as a club-room or reading room for their elders, is of extreme importance. Many a young lady of leisure would volunteer her services as a kindergarten if such a room were available and free. Many a mother, who with her work and care of her baby, could not take the time and trouble to conduct her three-year-old to a kindergarten only two blocks away, could here send him for a safe and happy morning. At all events it could serve as a much needed play-room if no kindergarten were obtained.

With exits properly arranged, such as would permit each tenant to go directly from his suite of rooms into an out-door corridor, or with some similar plan, as great a degree of privacy could be obtained as in any first class apartment

house. With proper sanitary arrangements and strict prevention of over-crowding in such a house as above described, a decent, comfortable home-life is just as possible as in any of our $2000 a year suites, all on one floor, which many rich persons now prefer to a four-story house with two rooms on each floor.

The advantages of a home in our ideal tenement as contrasted with one in a small wooden cottage such as one sees extending in dreary, dingy rows for miles in the west side of Chicago, in East Cambridge, and in scores of other cities, seems to us to show the decided advantage on the side of co-operation. Nothing more repulsive than these tumble-down, shabbily-built, and dirty dwellings can be readily imagined. Waste, inconvenience, and disorder reign within them. One may walk for many blocks among them and find not a line of beauty, an open play-ground, a tree, a reading room, a kindergarten, a bathroom, nor a place where hot, appetizing food can be bought at a reasonable price.

Even those naturally thrifty and tidy must deteriorate amid such surroundings. On the other hand, in a substantially-built, clean house, with a roof fenced about and accessible on hot summer evenings, with reading room on winter evenings, and a sunny court with its central flower-plot and vines which furnish a glimpse of beauty from his window, even an untidy Italian or Russian Jew may gain a higher standard of life. He will more quickly become Americanized in his home in such an apartment house, we are inclined to think, than he would in his own separate dwelling. The resident agent, with his own neat apartments, and his care and supervision of the general good, should be, without any preaching or interference, a constant object lesson and inspire to better homes.

With the exception of the central supply of heat, which has not yet been tried to our knowledge, all the points above mentioned have been tried successfully and with a return of four or more per cent. on the investment.

Glasgow has spent $7,000,000 in reconstructing, not in

doing away with her tenements, and has reduced the death-rate from 54 to 29 per 100, and pauperism and crime in like proportion. So far as we know these new tenements contain none of the conveniences and comfort that we mention, and yet what a gain to their inmates!

Anything which would reduce a workingman's sense of responsibility in providing for his family, or would lessen his freedom, would be a too serious price to pay for any new conveniences, but until we find that apartment-houses have this effect on the rich we need not look for it on the poor.

Cities are rapidly growing. Sad as it is ownership of the home is becoming less possible. Under the present industrial condition vast numbers can never own homes. It is useless to implore them to leave the city. If they do, new ones arrive to take their places. The problem of the home cannot wait for its solution until we have new industrial conditions.

Here and now, air, sunshine, cleanliness, space, privacy and convenience are possible to the city tenant *at the price he is paying today* for dirty, crowded, inconvenient quarters.

Good government in our large cities is possible today for probably less than two-thirds of the price which we are now paying for notoriously bad government. The cause of the existing evil tenement, as of the present evil government, is one and the same—the love of money.

The remedy for both is one and the same—the love of humanity manifesting itself in that rarest of American virtues, good citizenship.

BEGGARS AND PHILANTHROPY.

Two very interesting books have recently been published in France; one entitled, "Begging Paris," by M. Louis Paulian, and the other, "Philanthropic Work in Geneva," by Capt. Paul Marin. The first is the experience of M. Paulian as a beggar in Paris, where he made acquaintance

with the "tricks of the trade," and reveals a life which has been unknown in the depths of its degradation. Capt. Marin shows us how Geneva deals with its beggars and gives useful hints for wise charity in all countries.

The following translations from the French have been made with great care.

THE BEGGARS OF PARIS.*

The expensive and unsatisfactory beggars are the very ones who could live by the fruits of their labor, but prefer to eat at the manger of charity. These are idle at all times and under all systems. They prefer to wander and beg through cities to working and using their strength for getting a living; robbing the really needy of the product of the charity of kind people. Through laziness and bad habits they are not willing to make the strength that it has pleased God to give them of use to themselves and their country. Their number is considerable. Is there need of recalling the trials that have been made about this matter on a large scale:—one by M. Marnoz, another by the minister, M. Robin? Seven hundred and twenty-seven persons are offered occupation that brings in four francs a day, five hundred and fifty-three refuse absolutely, thirty-seven work a half day, sixty-eight have the courage to stay until evening, fifty-one push their heroism to working two days. In short, only eighteen stayed the third day. These are the figures M. Marnoz obtains. Some conclusive results followed M. Robin's attempt also. Of seven hundred beggars he finds only eleven that consent to stay in the ranks of workingmen. Conclusion: it is necessary to be protected from *the fathers of families without work.*

We have not more confidence in those who solicit our charity for some physical infirmity. We know already,—we know better still, since M. Paulian has furnished us with de-

*Translated from *La Reforme Sociale.*

cisive proof,—that the most deplorable infirmities are not always the truest. There is that old mariner that was always to be seen at the Neuilly fair, seated in a chair, his legs wrapped up in a thick covering, a tablet on his knees representing a sea battle, who kept murmuring, "See the work of a poor paralytic, wounded in defending his country in a great naval battle!" One day M. Paulian meets him, walking in haste towards Paris. "But you are not paralyzed," M. Paulian cries out. "Assuredly not," is answered. "But you ask alms as a paralytic." "Pardon, I have never said that I was paralytic. The paralytic is the artist that made the tablet. I show it." Not very ingenious! No more than the man who fell flat on the road with a sudden attack of epilepsy. Perhaps it was a person who had his classics at his finger ends, and recalled the story told by Horace, of the beggar that in order to attract the attention of the passers-by, lets himself fall, feigning to have broken his leg, and cries out, *Crudeles! tollite claudum.* "Cruel ones! lift up the lame."

Even though there should be no mistake about the persons helped, the beggar being truly infirm or justly pitiable, ought we not to assure ourselves before increasing his daily receipts with our penny, that that penny will help solace his misery? It is not generally known, and it is necessary to read in M. Paulian's book, of what odious treatment the blind and many other incurables are the objects. On the contrary, everybody knows—it bursts upon the sight not only in Paris, but even in all the large cities,—this industry which has the child for its first material, and the blind pity of the public for a market. It brings us back to all the horrors of slavery. Seneca was indignant, because there were people in his time, who, "gathering exposed children, the newborn who were condemned by their parents to death or slavery, coldly calculated in a horrible series of possible infirmities, what would be the most profitable, and according to the form of each, manufactured lame, humpbacked, or rickety children." Read this ministerial circular of recent date: "An

inquest to which my administration has been recently called to proceed, shows that cripples deprived of the use of their legs, have often been rendered infirm from their childhood by artificial processes, which have deformed their members." But if these mutilations are rare, (it is to be hoped that they are) there are some cruelties that are more frequent, less hideous, but not less culpable. I wish to mention those exposures in the severest weather, those public nursings in cold seasons of young babes. M. Paulian has known a woman, a mother of four children, who begging to get a *living for her little children*, finished by sending her four children into the other world, borrowing a fifth baby! Is there need of adding that those who escape the tortures and the physical sufferings, are not saved from being morally depraved? Children of six, seven, eight years, who offer you pencils or flowers at unseasonable hours, are at least in a good way for prostitution. Parisians always take an interest in the life and adventures of the street, thus encouraging this form of begging.

We know all that; and still there are amongst us those who allow themselves to keep on being taken in, and who obey the instinctive impulses of a misplaced pity. The sight of the children moves them; that is well enough. But it is not, I think, a reason for encouraging the industry which kills them, which mutilates them, which depraves them.

The false poor, whose various types I have just recalled, are not a novelty. That which is new, is their growing numbers, the steadily increasing proportion they make in the number of the wretched. The trouble lies in our bad organization system, or rather want of charitable system, in the unequal distribution, in the accumulation in the same hands, in the squandering of help.

M. Paulian tells us what remuneration the day brings to the beggar. It is variable according to the places and kinds of begging. One of the most lucrative places is the threshold of the churches. It is as it used to be. Martial made allusion to it in one of his epigrams, *Hunc quem sæpe vides inter penetralia nostræ Pallados, et templi limina senem.* .

"The old man whom you often see inside, and at the threshold of the temple—" and St. John Chrysostom tells "that the ancients had a custom of placing the poor at the entrance of the temple in order to attract with this sight the most indifferent and the most inhuman to the thought of alms." It is the same to-day, with the difference that they do not get the poor to come, but the poor come of their own accord. They take their places and they stick to them, in spite of the intruder who intends to glide in near them. M. Paulian has tried begging under the porch of St. Sulpice and of St. Eustache. He has been expelled by force. At St. Germain des Pres, where he makes a third attempt, he is greeted with the injuries of his five rivals. "Look at that man. Is he not ashamed to come to get our bread? Perhaps he has killed his father and his mother, and he dares to come here to the church; you would be much more in your place at the prison than here," etc., etc. In short, the five scolds manœuvre so well that a police agent comes to force the poor paralytic to quit. In fourteen minutes he had gained thirteen sous. . . . Without being so remunerative, active service is not without profits. "One evening," M. Paulian tells us, "towards nine o'clock I tried the '*professor without pupils*' in front of the store of the Trois Quartiers, and I received two francs and fifty centimes in an hour; at half-past ten o'clock I installed myself as paralytic in the Boissy d'Anglas street, and I received twenty sous; at midnight I opened the doors in front of the Montagnes-Russes, and I realized one franc and fifty centimes." In short, M. Paulian makes himself out well able to get fifteen or twenty francs a day in begging only. If the individual alms of the passers-by are advantageous, the help offered by the charitable societies and by the public assistance are still better. It will be so as long as the indigent are able at the same time to rap at the door of all the charitable associations, to register at all the bureaus at once, to receive in a word, a thousand different helps. People will read with profit in M. Paulian's book about the type of the pensioner, that is to say the able man, who by force of in-

trigues, of lies, and of deceptions, has succeeded in arousing pity for his lot of a certain number of families, of charitable societies, of organized bodies, and thus procuring stipends, which, by their regularity and their importance, constitute a very good income.

Everybody is convinced of the inconveniences and dangers that such a waste present, and that it is necessary to seek means to suppress it. M. Paulian's work would have been incomplete if after having shown the evil, he had not proposed the remedy. The public who give alms, the associations of private benevolence, the organizations which occupy themselves with public assistance, the legislation repressing begging,—all these which have their share in the evil, have their share in the remedy.

PHILANTHROPY IN GENEVA.*

Every citizen in Geneva can carry in his pocket cards bearing his own name which are bought for six sous in any quarter of the city.

Should he meet a poor fellow soliciting alms for a night's lodging, our good citizen gives him one of these cards after carefully dating it. This card gives the beggar a right to sleep in the asylum on Voltaire street, a dish of hot soup as well as a bed. He cannot sell this card for a drink of liquor, for it can only be used on the day it is dated. Professional beggars never venture to use them, money is not given by the Genevese, only shelter and food in the form of a card that cannot be sold. It is calculated that in Paris beggars sell to poor people *about ten millions a year* that passers give instead of money.

Poor people who are fortunate enough to be able to pay for their own food, find in Percolat street a restaurant where for 50 centimes they can get bread (5 centimes,) soup (10

*Translated from the French of G. Lenotre by Katherine Hagar.

centimes,) a dish of meat (25 centimes,) vegetables (10 centimes.)

If you are a stranger and have no acquaintances, and are limited in your means, you can go to the Family Inn, where for one and a half francs, you can have a comfortable room and three well served meals. In Switzerland there are six inns of this kind, in Germany three hundred and sixty-nine. Poor travellers find a cheaper shelter and more agreeable society than at a regular hotel. We need hardly say that in France there are no similar establishments.

A young girl traveling alone, a nurse, or a peasant woman arrives confused and nervous at the station in Geneva, but instead of porters, runners for hotels, or suspicious *comissionnaires* she finds charitable ladies who are expecting her, who pilot her to the waiting room, who find out what she needs, who slip into her hand cards of admission to the Family Inn, who guide her there if she does not know the city, and who return to the station as soon as possible in order to continue their charitable work when the next train arrives.

And the cheap baths! Any one might have thought of this philanthropy, but who except these Genevese people have observed that the person who avails himself of the bath often has but one shirt. When he comes out of the water, he finds his shirt washed, ironed, whitened, smooth, and workmen in search for work are no longer ashamed of their soiled linen.

The coffee house for temperance, the society for furnishing reading, the office to find work for those returning to their own country—the Genevese have thought of every thing. M. Marin's book comes at the right time, these questions ought to be studied every where, not only by those who are kind hearted and wish to help the poor, but by those who fear the explosion which will inevitably be the result of our social inequality. In Switzerland the unfortunate or the humble minded can live on almost nothing. Lodged, fed, washed for, warmed, taught, for thirty or thirty-five sous a day!

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SHYLOCK AND NATHAN THE WISE.

BY REV. RUDOLPH GROSSMAN.

From the misrepresentations of literature, the Jew has suffered more than any other people. The villanies and depravities to which Shylock and others have sunk, are ascribed as characteristics of the entire nation, and these miserable abortions of manhood are held up as types of the Jew. The noble philanthropy of a Montefiore or a Baron de Hirsch, the high idealism of a Mendelsohn, the lofty integrity of a Rothschild, have not weighed as much in the balances as the base caricatures of literature.

True, there are sublime portrayals of the Jew as well. There is a Fagin, a thieving, lying wretch, but there is also a Mordecai, sweet-tempered ideal of aspiration, pure and loving. There is a Barabbas, cruel, hypocritical, delighting in bloodshed and crime, but there is also a Sheva, generous, magnanimous, modest. There is Shylock, hard-hearted, revengeful, avaricious, but there is also a Nathan the Wise, tender, sympathetic, free of all hatred, loving peace. Which is the Jew as history portrays him? Is Shylock the type, or is Nathan the Wise? Let me say in advance that I do not desire merely to eulogize the Jew, or to wound the feelings of anyone not of my persuasion, but simply to let truth, that goddess whose worshippers we all are, speak.

Who is Shylock? That he is but a myth all critics are agreed. The story of the pound of flesh has been traced by folk-lorists back to the Hindu mythology and has been proven to be one of those wandering legends found in every ancient literature of the world. But what is not so generally known is the historical fact that the original Shylock was a Christian and not a Jew. Eleven different versions of the pound of flesh story, exist in the early literature of Europe, none of which is founded on an historical basis, save one,

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related by the biographer of Pope Sixtus V. The original tale runs as follows: Simon Cenada, a Jew, enters into a wager with Sechi, a Christian, staking a pound of his flesh against a large sum of money of the Christian. The Jew loses the wager, and Sechi insists on his forfeit. The case is referred to the governor of the city, who in turn places it before the Pope, who condemns both to life-long imprisonment, from which they are finally released on the payment of a heavy fine. An Italian, Giovanni Fiorentino, in the Sixteenth Century, was the first to change the roles of the Jew and Christian, and in this altered form, the bard of Avon found the story. The poet himself could scarcely have known any Jews personally, since they were expelled from England three hundred years before his time, and were not readmitted until after his death. From stage presentations, from descriptions in books or from popular reports which were always derogatory to the Jewish character, the poet derived his knowledge of the Jew.

So much for the historical basis of the drama. But what concerns us more vitally is the character of Shylock, the traits imputed to him, the vices with which he is charged, since as has always been the sad destiny of Israel, to be held amenable for the mistakes and weaknesses of a single Jew, the characteristics with which the merchant of Venice is invested, have been ascribed to the entire Jewish nation.

The genius of England's master dramatist lies in his unparalleled interpretation of the soul's subtlest traits. His magic wand summons from the heart its purest aspirations, but also those vices and passions which constitute human nature. Shylock is the living embodiment of a man, driven into a frenzy of despair by devilish hatred and inhuman brutality. All that he treasures, home, family, religious convictions, the honor of manhood, are violated and ridiculed. His appeals for justice are mocked, his yearnings for the friendship of his foes are spurned, his religious convictions and customs are derided, the sanctity of his home is besmirched, the affection of his daughter is purloined, his

heart is smitten by the poisoned darts of malice and bigotry. Nowhere does he hear a word of sympathy, nowhere does he see a friendly hand extended. He hears only the jeers of the rabble and the taunts of the Venetian aristocrat. He sees only the finger of scorn. He weeps in anguish, but no one weeps with him. He begs for pity, and receives a blow in answer. He would love, but others hate. He would be a man, and receives the treatment of a dog. What wonder that Shylock thirsts for revenge, and when an occasion presents itself, that in part at least he can repay all the outrages that have embittered his life, what wonder that he terribly executes the villainy he has been taught? He who has been pillaged, beaten, hounded, cast out as a vagabond, denied human consideration, mocked, insulted, grossly offended, what wonder that he becomes impervious to every kindly sentiment?

But is this blood-thirsty, revenge-seeking Shylock the type of the Jew as history portrays him? Hear what William Cullen Bryant answers: "Shylock is not a Jew, but a fiend in the form of one, and whereas he is made a ruling type, he is but an exception, and the exception is not to be met with in the ghettoes of Venice or of Rome."

There is passion in the Jew. He has within him a slumbering volcano which needs but a spark to burst forth in uncontrolled fury. The sweet and gentle brook as it gurgles down the mountain side, may be beautiful to contemplate, but to turn the wheels of the mill a stronger force is required. Souls that are placid and calm, who never wrestle with the raging tempest of some great passion, but bend in humility to every wind, may be lovely and amiable, but lack a positive individuality. Heroic natures are unyielding as steel, and hard as the diamond. The Jew is self-conscious and resents an injury. He is proud and cannot be forced to cringe. He may be beaten, but cannot be crushed. He is made of that stuff, as Heine says, of which heroes are kneaded, and resists evil and injustice so long as there is life in his frame.

But revenge has never been a characteristic of the Jew.

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Sufferance has for centuries been the badge of our race. In the seven-fold heated furnace of affliction, the Jew has learnt patience. The lashes of brutality that have rained in wild fury on his bared back, have taught him humility. During the long and cruel night of his anguish, when no star of peace shone, he may have groaned in his despair, and have harbored thoughts of bitterness, but ever the voice spoke within him, "Vengeance belongs to God." He was content to suffer, knowing that that Father who had laid upon him the burdens of humanity, sleeps and slumbers not. For not by power, not by the sword can the Jew conquer, but by the all-subduing might of his truth. As Galileo, though tortured and racked for his convictions, still said in sublime courage to his persecutors, "and yet the earth moves," so the Jew, crucified on a thousand crosses, slowly consumed by the surging flames of hatred, flung into the teeth of his foes the defiant challenge, "and yet my truth shall prevail." Intellect, and not violence, is the weapon of Israel.

Shylock as a revenge-seeking Jew, is false not alone to every instinct, but to the fundamental principles of Judaism, The Roman law of the Twelve Tables, the statute books of the old Scandinavian Aryans, conferred upon the creditor the right of maiming the body of his defaulting debtor. But such barbarity has never been countenanced by the Hebrew law. The objection that the principle of retaliation "an eye for an eye, a tooth for a tooth," is found in the Mosaic code, carries no weight, for the Rabbies distinctly state that never was it accorded a literal application. Well does Moncure D. Conway, a Christian say, "When Shylock draws from the armory of the ancient law, the old weapon of retaliation, it is only to find that the sacrifical knife, grown rusty for a Jew, is sharp and keen enough in Christain hands." For history gives no hesitating reply to the question, which religion, Judaism or Christianity, wielded the bloody knife of hatred.

A second characteristic with which Shylock is clothed, a trait ascribed to the entire Jewish people even in our

cultured day, is avarice, greed, excessive love of lucre. Have you ever pondered on the wisdom and foresight that nature displays in clothing the weak snail with its strong bony shell? Without that armor, the snail would soon fall a prey to attack. Protected by that shield, it can resist danger. That which nature has done for the otherwise defenseless brute creation, necessity has done for the Jew. The stress of circumstances sharpened his intellect. The hard conflict for existence gave him that superiority of mind that enabled him to out distance others in the race for wealth. His keener brain, his deeper shrewdness were his only weapons of defence amid the terrific onslaughts of a hating world. He was shut out from every honorable pursuit, he was cut off from all sympathy, he was spat upon by prince and peasant. What wonder that gold loomed large on his horizon, and wealth shone more golden in the gloom? Money was his only talisman to peace. He was a convenient sponge to be squeezed by every penurious monarch and robber baron who feigned to despise him, and so long as golden coin oozed forth, he could purchase freedom from persecution.

Shylock is a usurer. Who made him so? Whose fault is it? No law protected a Jew, the despised alien. No legal proceedings for non-payment of a debt were permitted to one of that hated race. But is usury Jewish? Whatever ignorance may aver, the tones of history protest against the charge. Shylock takes high interest. So did all the merchants of Venice. He is a trader in money—a banker would be his name today. Bernhard of Clairvaux, a distinguished Christian prelate of the twelfth century, tells us that there were Christian usurers who far exceeded the Jewish in heartlessness. The Lombards were far from moderate and compassionate in the practice. In truth, more exborbitant than the Jewish bankers. The Jew seeks to amass wealth. Is that a crime? If it be so, then are all humanity criminals.

But you have not exhausted the Jewish character when

you have taken account of his yearnings for affluence and luxury. There is a residue in his nature, which the dissolvent, love for wealth, cannot melt. If Shylock is deceitful and tricky, lay the responsibility at the door of the Courts of Venice. If the Russian Jew of today is crafty and treacherous, blame the Czar of Russia, whose inhuman brutality has made him so. The Jew has aspirations for the sunlit summits, while forced to pine in the dark valley. He feels the beating of the wings of the heavenly truth, while chained to the flinty rock. Shut out from the world, he has created a paradise for himself, radiant with pure light of the ideal, fragrant with the delicious perfume of faith, duty, love. Through the densest night, one star glimmered brightly and foretokened a glorious dawn, the star of ideality, reflecting the very majesty of heaven. He sweetened the bitter waters of the world's scorn by the magic influence of his heavenly yearnings. The fetters of his slavery bound his hand, but they could not enthrall the soul. On the pinions of divine ambition, he soared heavenward, far, far above the murky plain, enveloped in the gruesome mists of low cravings and sensual desires amid which his traducers and taskmasters blindly grouped. And if such was the Jew in the dungeon, in the Ghetto, how much nobler still when permitted to step out of his prison and lift his head to the sunlight! Look about in this country, where, thank God, the viper of persecution has never yet reared her ghastly head, and never shall so long as as a spark of manhood glows in the soul of the American people. Are not Jews among our foremost professors and educators? Are not Jews patriotic defenders of liberty in our halls of legislation? Are not Jews friends of the poor, defenders of the oppressed, with purse ever open and heart ever warm? Mock at the Jew as you will, yet with all his unamiable traits, he has enriched, nay, I would almost say built, all your civilization. He is the Wandering Jew, not in consequence of the curse of the Christian Redeemer, but as Gen. Lew Wallace, in his "Prince of India" has recently so

beautifully voiced the thought, sent to teach, to preach, to bless, till every shadow shall be lifted, and every cloud of night be scattered. Like Moses in the desert, he has struck, with the staff of his truth, the hard rock of ignorance, and called forth the crystal waters of character, of justice, of righteousness.

And yet a third error is Shakespeare guilty of in his delineation of the Jew. Jessica is untrue to every characteristic that has always distinguished the Jewish daughter, when betraying her father she absconds with her treacherous Christian lover. The Jew has been made the target of cheap wit, but the purity of his home, the spotless chastity of his domestic life, no foul hand of malice has ever dared to besmirch. There is a fabled plant in the Orient, whose seed is dowered with a marvellous tenacity. The winds carry it on their bosom, and waft it into various regions. But wherever it is borne, whether the soil be rich or arid, whether the climate be cold or warm, it takes firm root and speedily unfolds into a beauteous flower. Winter's frost cannot check its rapid growth. Summer's glow does not blight its expanding leaves. Upon barren cliffs, as in zephyr-fanned gardens, it finds an equal nourishment, scenting the atmosphere with its delicious aroma. That wondrous seed is the Jewish home. Wherever the blasts of fate have carried the Jew, whether to the Elysian fields of peace, or to the howling wilderness of cruelty, whether amid the balmy atmosphere of love, or the turbulent storms of hate, his home life was consecrated by chastity and devotion, and the light that irradiated it, illumined his soul with the glorious Presence of the divine. The home was his refuge, where with his children he refreshed his drooping strength. It was his sanctuary, and the hearthstone was the altar from which the incense of affection ascended in fragrant clouds. When the sun rose on Memnon's statue it is fabled to have emitted harmonious sounds. But what was the twanging of that rude stone, compared to the angelic anthems of truth that resounded at the touch of love's hand from the heartstrings of Jewish

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parents and children. Was it any wonder that the Israelite has ever maintained his integrity, while others forget their manhood, for the miracle of Aaron's budding staff renewed itself a thousand times in the shrine of the home? Jessica is not a type of the Jewess. A daughter of Israel would not deceive her father, and pay with the coin of ingratitude, the debt of love. The bond of union between parent and child is too strong, and too deeply interwoven, to be so easily snapped. An Esther, undefiled by the touch of prosperity, clinging to the old Mordecai with a love that is disinterested because it is holy, faithful to her religion with an enthusiasm that is enduring because it is rooted in the associations of home, is a more truthful picture of the Jewish women than a Jessica.

And just as false to fact is the stirring ending of Shakespeare's great drama. To have Shylock turn Christian and with the simple words, "I am content," have him snap the mighty chord that binds him to his faith, is to ignore that sublime fidelity to his religion, that has in all ages, however dark, marked the Jew. "Death rather than apostacy," has ever been his battle-cry. Violence could not force the Jew to be false to his innermost convictions. The shades of the martyred hosts that sank in triumph into an untimely death, rise out of their graves and point to their gaping wounds in refutation of Shylock's deed.

This is the great fact that the Christian missionary always forgets. You may purchase, by tempting gain, some miserable offspring of the house of Israel, who is devoid of every scintilla of honor, but you can never lead the true Israelite to abjure his faith. The Spanish Inquisition made the trial. But the persuasive eloquence of screw and thumbnail could not silence in his heart the whisper of his innermost convictions.

Shakespeare's Shylock is a caricature, not the Jew of history. But yet whatever errors there may be in the illustrious bard of Avon's delineation, to him belongs the credit of having first proclaimed that the Jew is a man, deserving of the

same rights, and subject to the same feelings and passions as others. Shakespeare voices the bigotry of his time, that saw truth only in the proud household of Christianity and beheld in every other religion, even in the mother in whose lap it was nurtured, a creation of Satan.

But that pure light which Shakespeare never knew, burst in dazzling glory upon the soul of another poet, Gotthold Ephriam Lessing. To him belongs the eternal credit of having first enunciated the sublime idea, that theologies are many, but religion is one; that every creed is lit up by a shaft of that truth which emanates from the central orb of all wisdom.

Nathan the Wise, the flower of Lessing's great heart and mind, that "ideal of religious liberty," as it has aptly been termed, is the living incarnation, not of a single exceptional Jew, but of the Jewish people. Though Moses Mendelsohn was the model after whom Lessing fashioned his ideal character, yet is Nathan the Wise the embodiment of that religion whose glorious motto proclaimed amid Sinai's flames is "One Father over all—one brotherhood of all."

As Nathan walks as an angel of peace among men returning good for evil, blessing his foes and strengthening his friends, so had the Jew during eighteen hundred years of martyrdom, blest the hand that smote him, and in self-sacrificing heroism performed deeds of justice and of virtue for those who denied him even the barest considerations of humanity. As Nathan is spurned by all and receives sympathy from none, until at last his mildness, his patience, his generosity forces regard and esteem from those who were only too ready to malign and despise him, so the Jew has patiently endured every obloquy, bowed in humility to the taskmaster's knout, and is destined yet in the fulness of time, to transform, by the alchemy of his kindness, the dull lead of prejudice and hatred, into the sparkling gold of reverence and of love.

Max Muller makes the charge against the Jew that he claims to have a mission and yet has no missionaries. Let Nathan the Wise give him reply:

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"Despise my nation,
We did not choose a nation for ourselves.
Are we our nation? What's a nation then?
Were Jews and Christians such, e'er they were men?
Would that I could find in thee one to whom
It is sufficient to be a man."

Thus speaks the noble Jew to the prejudiced Knight Templar.

The touchstone of worth is character, not creed. "By the deed, and not by the profession," is Mendelsohn's definition of Judaism. We are not catchers of souls to stamp them Jewish. Truth bears no Jewish seal. Like air, it is universal. Live nobly, do rightly, and the pearly gates of bliss will swing open for you, whether Jewish or Christian be your faith. Show the virtue of your belief in acts of justice, meekness, mercy to man, and in thoughts of fervent love and heartfelt trust to that God whose children we all are. Thus speaks Nathan in the well-known parable of the three rings, and thus answers the spirit of Judaism as it comes ringing from the halls of the distant past.

Not a Shylock, harboring thoughts of cruel revenge, but a Nathan, patient, forgiving, trusting in the convincing power of truth rather than in the boisterous blare of violence, is the Jew of fact.

True, alas! not every Jew is a Nathan the Wise. We have our low aspiring, our vulgar members, our mere money bags. But vulgarity has no nationality. Shoddyism bears the stamp of no religion. Ignorance is a disease of humanity, and not a trait of any one particular nation. These are but parasites, barnacles that feed on ignorance. The knife of education will soon cut off these excrescences. But Israel's tree is staunch and sound.

The Jew asks not for mercy, but for justice. Test him by the light of criticism. But he rebels against misrepresentation, and base falsities. If he has his faults, pity them, cure them. But his genius is sublime. He is a man before he is a Jew, and in the name of truth, he appeals to justice. Let

men like Goldwin Smith, who insist on caricaturing the Jew, learn from a Le Roy Boileau, a Christian himself, the Jew's true character. Let the press, the platform, the pulpit, the stage, be just in its delineations of the Jew, concealing nothing, but misrepresenting nothing. He asks no more. He has a right to expect no more. Too long has the night of hatred endured. Is it not time that the morn of peace dawn? Too long has religion divided man. It is time that love unite! Too long has prejudice envenomed heart against heart. It is time that truth triumph!

And the Jew? Doubly great is his responsibility to-day. If it be true that the steps of humanity are already treading God's highway, then all the more earnest is his duty. And where more than here, in this land, the real beacon-light of progress, of fraternity to humanity in its painful journey to the haven of peace. Let the American Israelite, and particularly the American Jewish youth, stand for more than mere pleasure-seekers or money-gatherers. Let him represent the higher aspirations of our religion. Let him on the wings of education, soar upward to mountain peaks of the ideal. Let him silence prejudice by his purity, and vanquish falsehood by his integrity. Let him be a helper in the great work of the centuries, the lofty mission of Israel, the dawn of that day, when the rings of Judaism, of Christianity, and of all religions, will be melted in the flames of human fraternity, that from them might be fashioned a crown for the one world Father, the day when

> "The war drums will beat no longer,
> And the battle-flags be furled,
> In the parliament of man
> The federation of the world."

MASSACHUSETTS INDIAN ASSOCIATION.

REPORT OF THE APACHE SCHOOL.

MT. VERNON BARRACK, Jan. 31, 1894.

The children at Mt. Vernon have had two novel experiences since my last report.

My sister and I planned a pear orchard more than a year ago, and late in December, the thousand valuable grafted trees arrived *en masse*. The men who had taken the contract for the planting had not made their preparations as they should have done; and when the magnitude of the work suddenly dawned upon them, they seemed dazed. We waited nearly a week after the arrival of the trees to see what headway they would make, and it was merely a matter of arithmetic to prove, that at the rate they were progressing, it would take just three months to get the trees in the ground, with great risk of their dying afterwards. I wrote a note to Captain Wotherspoon asking if he could give us six Indian men with spades. The answer was there were no Indian men, but we might have the first class boys. One was too small, and two were busy morning and afternoon in the Indian Commissary, earning money, as the superintendent expressed it, "right along." But the other eight went, and went with the greatest alacrity, their faces beaming with boyish delight at the prospect of earning fifty cents per day. I had my doubts as to their being able to do such hard work, as steadily digging holes all day, two feet deep and three wide. The contractors were indignant at our introducing what they called such "poor labor;" and the first two days brought in appalling accounts of the boys' idleness and worthlessness. We naturally did not believe a word of it, for they had never shown these frightful faults while working around our house. Every night after the digging, they went home, washed off a reason-

able percentage of the earth they had taken on their persons, changed their clothes, and came up as blythe as larks for their study hour. I questioned them and found they were kept waiting on their spades for their work to be marked out for them, while one boy had been made to run on errands so continually that he had not put his spade in the earth. Of course we took measures after that to see that they had fair play. And how they did work! I said to them: "Boys, these people say that you are lazy—that the colored men work better than you do. I don't believe it. Now I want you to show that you can work better than they do." And they did. The way they moved up those long lines leaving "graves" as the contractors called them, in their wake, was a sight worth seeing. They thought their work would be finished Saturday night, and they made a special request that they should be paid in Sunday school—not by Capt. Wotherspoon or the superintendent, but by me. "We want you to pay us," they said. "Young white ladies are very kind." Of course I was greatly complimented, more especially as Capt. Wotherspoon did not object to such a desecration of the Sabbath. I imagine no one ever enjoyed being paid more thoroughly than they did. So delighted were they with their work that they have been asking repeatedly since, when they are to dig again, and fairly brimmed over with hilarity when we told them we were going to plant a thousand pecan trees next year, and wanted them to do all the work. They are to dig the holes and get everything ready during the holidays, and next fall put in the trees. But for them we are confident our pear orchard would have been ruined. After the work was successfully over, we invited the whole party to our house,—the diggers, and none others—and gave them a substantial dinner of simple, but well cooked food. Our object was to impress them with the idea that it was not only remunerative, but noble to do good work. We told them as we sat around the table, that nothing made people so good and so lovable as faithful labor of some sort, that we hoped to have a good deal of work done at our old home, and that

we wanted the Apache boys to do it all. I was afraid to tell them our own bright hopes in the matter, lest we should raise false expectations, but with a hundred acres in orchards, which we hope eventually to have, I do not see why we should not be able to give employment to a good many of them.

Another novel experience for the advancing savages—pardon me, I mean barbarians,—I have been reading Fisk's Discovery of America, and have grown fastidious as to these terms—is the opening of one of the schoolrooms at night as an amusement hall for the children. They haunted our house in the evening in such numbers that we had neither space, time, nor strength to meet the invasion. The fourteen members of the first class, with their books and study hour, were all that could be managed with any eye to order or good results. The periodic entertainments of state in the new room, though always productive of much pleasure and amusement, were evidently not enough to satisfy the minds of young Apachedom. So we consulted with Captain Wotherspoon and the superintendent, and they approved the plan of one of the school rooms being opened at night for the benefit of the school collectively. It is under the care of the first class boys who keep the rooms in order, see that the company disperses at nine o'clock, and enforce courtesy to the girls. [The girls I firmly believe are falling into a state of wholesome self-conceit.] Captain Wotherspoon is to give us a hanging lamp so that it can be put up out of harm's way, and the Indian carpenters are to make some small tables for games. But the children could not wait for these slow preparations. They scared up a dilapidated lantern, which some of the large boys look after, and opened the season. We have taught them several delightful games that require space and number, such as Travelling to Jerusalem, Stage-Coach, and the Virginia Reel.

Indian girls, we are told, never play anything, but these girls are fast growing into exceptions to the rule. They are almost frivolous at times. Some of the boys are very

musical. Two of them play beautifully on a little cheap harmonica. They could, I am sure, manage a flute successfully.

SOPHIE SHEPARD.

ANOTHER USE FOR OUR CHURCHES.

BY JOHN A. BEVINGTON.

Complaint is often made that the church is either unfaithful to the purpose for which it was instituted, or incapable of dealing with and solving the perplexing problems of social life. This complaint, however, is not always just. It is quite possible to expect too much of the church.

Members and ministers of the church it must be remembered, are not the only ones responsible for the things which make for the welfare of society and the improvement of social and moral conditions. This paper is to suggest a possible relation in which the members of the medical profession may stand to the community, and a possible ministry they may exercise in its service.

There are, in Boston, for instance, more than a thousand physicians, who for the most part are persons of education and culture, men and women of well trained faculty; many of them deeply imbued with a divine enthusiasm for humanity. Indeed, few men do more for the needy and suffering without a penny of recompense than many of our physicians do. Whatever movement is set afoot for improving the conditions of human living there are sure to be in the vanguard of it some of the best doctors in the community.

Yet in spite of the combined efforts of physicians and ministers and philanthropists the problems of social life are becoming more perplexing and intense, and their number and variety are constantly increasing. The problems, we mean, of disease, and the evils which arise from weakness of

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intellect and will, as well as from inherited conditions and unfortunate circumstances.

So appalling is the state of things that unless something radically effective is soon done, the whole fabric of our society and civilization must fall into ruin as deplorable as that which overtook both Greece and Rome.

More and more clearly the student of social conditions is brought to see that the medical profession must come to the rescue in some way, if so direful a fate is to be averted. Pauperism and crime, intemperance, impurity and insanity, are largely the result of transmitted influences and tendencies, and must be considered and dealt with from a physiological point of view as well as, and as much as, from the moral standpoint, if ever we are to ease the painful burden under which the world is so pitifully trying to keep up and advance.

Some may take exception to this on the ground that it seems to weaken the sanctions of morality and endanger that supreme fact of human life, the personal responsibility of each individual soul. Nevertheless, if the larger study of physiology and psychology makes one truth clearer and more indubitable than another, it is, that mental weakness and moral disorder are in great measure traceable to the disregard of the self-same laws, disobedience to which produces physical disease and disorder.

Man is to be thought of as a unit, a trinity in unity, of body, mind and soul, in which the material, mental, and moral elements are interdependent. The influence of each in some subtle but very real way, is seen to interpenetrate his total being and life. As for example—let the matter of the brain become diseased—see how quickly the nervous system suffers—how the mental life is affected—the moral being unsound or torpid, and, if nothing is done to remedy the defect, how surely, if slowly, the spiritual lights go out in utter darkness. One asks, in amazement, is there to be no relief from this? Is none of this preventible? Must mankind be forever like Sisyphus heaving his huge and stony

burden to the top of the hill only to have it roll to the bottom, to again be lifted up, but only to fall again, and so on through endless years? Surely it were well to have done with it at once if we must believe that the great multitudes who now

"Lie steeped to the lips in misery
Longing, yet afraid to die,"

are not only not to become less, but to go on forever increasing.

But physicians say that a large proportion of the ills which afflict mankind are preventable. Let us ask why then are they *not* prevented, and how some of them, perhaps, may *be* prevented. Observation and experience show that many of these things are due not so much to wilful wrong, and intentional defiance of law, as to the dense and unhappy ignorance which prevails among us concerning the meaning and scope of the natural laws by which we should be governed.

This ignorance, therefore, must be dispelled. The people must be carefully instructed. The knowledge of physiology and its kindred sciences, should be as widely diffused as are the influences and means of intellectual culture. We go further and say that the teaching and religion of the body should be given an almost equal prominence with the religion of the soul. Otherwise the preaching and moral excellence and spirituality of life will continue to fall to the ground without much avail and even such civilization as we have prove a pitiful failure.

We ask then, why should not people provide themselves with teachers, men and women skilled in the knowledge of the human frame, its structure and its various functions, who shall help us realize the long neglected truth that the laws written in human nature are as essentially important to our race's welfare, and have just as divine a source as the laws written in our Bibles—to feel and believe that the love of the body is fully as sacred as the love of the soul. Why not? Is the body any the less an integral part of man? Does it not

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condition us, what we are, and all that we hope to be—in some way or every way—either to hamper or to help our growth and development and progress? Such teachers or physicians might be employed just as clergymen are employed. If necessary they could be appointed by the churches to do this special work. Medical missionaries are sent now to foreign countries. Why not at home? The need is as great. Just as the clergymen minister to the religious needs of men in each parish, there might be a physician, who, besides attending to the cure of the sick, would devote part of his time as a teacher to setting forth the doctrines of the body, of anatomy, of physiology and hygiene, and so imparting to all a true knowledge of the great laws of health and life.

The parochial organizations already established, furnish an advantageous ground on which to begin such work. Would not this, in fact, be a good use to put our churches to on Sunday evenings? Many of the churches are not used at that time of day. Spacious and attractive as these buildings usually are how could they be made of greater service to the community? But now, silent and tenantless, they too often stand as though they had no vital relation whatever to the throbbing, sinning, suffering life about them. Even in places where a sacred service is held the clergy every now and then are heard bewailing the smallness of the congregation and wondering whether it is at all worth while to have the evening service.

But by such a use of the sacred edifice as that here advocated the good would be positive, the gain immeasurable. Let us imagine the parish physician as occupying the pulpit in the evening. There might, if it were deemed advisable, be some simple vesper service of hymns and prayers and scripture. Then let the preacher deliver his message from the Gospel of the bodily life. Let him speak of the wonders and mysteries of the human frame—its powers and functions—its laws and duties, and portray the glories of obedience—the terrors of disobedience with as divine a fervor, as soul-

stirring an enthusiasm as though he were pleading for the dearest interest and cause of the soul.

The importance of such a ministry is beyond the power of words to express—but one need not be a prophet to enable him to predict that the effect of a few generations of such practical teaching and care, would be seen in a much closer approximation than has ever been made before to the ideal physical development of a race.

Objections will, of course, be raised against putting such a scheme into practical operation. Some may think the plan involves the profanation of our hallowed places. But such a use of our churches—far from desecrating the house of prayer, would be a new consecration of it and would result in the consecration of innumerable other temples to the divine service, the bodies of men and women which now are kept in a state of ruinous dilapidation, racked by pain, or degraded to the most base and ignoble uses it is possible to conceive.

Then as to the expense of maintaining an additional minister in a parish. A small portion of the money which each family yearly spends for private medical attendance and the purchase of drugs and medicines, would easily provide for that. Very few realize the enormous outlay annually made for these purposes. One has but to look, for instance, at the city of Boston, with its numerous dispensaries—several hundred druggists' shops—the patent medicine departments in large dry goods emporiums and think of the prices paid for such things and the compounding of prescriptions to get some idea of the amount continually flowing from our purses into the coffers of the apothecary. And this not only to so little purpose but with things going from bad to worse.

But times are changing. Men are thinking other and larger thoughts than those which contented the past. One says "It is terribly hard to live on and never know why all this sorrow and suffering is mixed with the cup of life." Struggle and conflict and friction are, of course, essential accompaniments, indeed necessary causes of human progress. But as we survey society in its present condition we can but feel that there

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is far too much friction and waste in the movement of those forces by which our race is slowly forging along to the achievement of its destined goal; so much physical disease and untimely death—so much mental weakness and decay and moral loss, as to impede rather than accelerate our advance. Thus, the very pitifulness and stress of human existence is gradually compelling us to recognize the law of the new and greater philanthropy, namely, that the business of those who "watch to ease the burdens of the world," will be first and last to prevent ills and woes from which society suffers rather than to cure. When men shall be independent enough to consign their outworn medical ideas, creeds and practices to the same lumber room in which they have forever placed the theological errors and idols of the past, we may then look for the inauguration of many schemes for improving the conditions of human living—even the one suggested here—plans which now, perhaps, may be thought chimerical, but then will be considered practicable and philosophical and quite in accord with the nature of things.

In the meantime, to think seriously of the things that may be done to make the world better, and stronger, and happier, and not to rest content until something *more* is actually being done toward that great end, is the solemn and unavoidable duty of the hour.

PAUPERISM IN GREAT CITIES.*

BY ROBERT TREAT PAINE.

Mr. Paine gives foul homes, intoxicating drink, neglect of child life, and indiscriminate almsgiving as the four chief causes of pauperism. His well known earnest and successful work for helping workmen to get homes for themselves, gives peculiar interest to his remarks about foul homes.

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*Pauperism in Great Cities; its four great causes. By Robert Treat Paine.

"Which of the two causes dragging down the conditions of life among the masses, foul homes or intoxicating drink, is more potent, I do not know. Each surely leads to the other."

"Everywhere the conviction gains ground that it is impossible to elevate the conditions of the lower class of working people above the condition of their homes. If they are left in foul and over-crowded slums or damp basements or dilapidated barracks, it is too much to expect them to be virtuous or self-respecting or independent. These rotten slums are hot-beds which propagate low life, shattering the health of occupants and so promoting pauperism, loosening the morals and so promoting vice and crime; and perhaps worst of all in their poisonous influence on the children who grow up in them often without virtue, self-respect, health or hope.

"If the aim of all charitable work among the poor is a general improvement of their condition, so the aim of all who are interested in their homes must be to establish a higher standard of habitability.

"Grand impulse has been given to this movement in England by four persons, Lord Shaftesbury, Octavia Hill, Sir Sydney Waterlow, and George Peabody.

"Lord Shaftesbury began the movement to improve the homes of working people in 1842, of which time he says: 'So little were people acquainted with the state of the houses in which laboring people dwelt, that we treated the question as an entirely new one. Many persons then thought that we were undertaking a Quixotic work, and that there was really very little that required amendment. But I am happy to say that the improvement of the condition of the working classes in a domiciliary aspect, is now almost a trite subject.'

"He was the first witness before the Royal Commission of 1884, and his words describing the horrors of the abodes of the poor, shocked all England. When he died in 1886, full of honors and beloved of all, he had no juster claim to honor and love than his life-long services for the homes of plain people.

"Octavia Hill came next in order of time, but she stands

supreme thus far in the world's history, among and above all others who have thought, labored and lived for and among the poor, to improve their homes.

"Octavia Hill and Sir Sydney Waterlow are entitled to rank among the great discovers of this world, now that sociology takes its due rank, above all natural sciences, next only to the knowledge of God.

"Miss Hill discovered and has taught the world the true relations of landlord and tenant. She has created a normal school in this art. Men and women from this country as well as England, try to learn the sweet and beautiful and wonfully potent, uplifting influence which she and her band of rent collectors have been exerting for years among the very humblest classes of tenants in some of the gloomiest courts of London. Let sociologists watch the spread of this new power through the world, and teach it to every school.

"Sir Sydney Waterlow's discovery ranks next in value to workingmen. Risking first his own means alone, he learned and proved that even in a great city like London, where land values are high, model tenement houses, built with all reasonable conveniences and comforts, can be made a commercial success. This discovery introduces into modern civilization a potent force to improve the homes of the people. Its effect has been so powerful as to have changed the face of London. Capital has been attracted by the millions of pounds sterling; one company alone of which Sir Sydney is President, "The Improved Industrial Dwellings Co.," has built thirty blocks in different parts of London at a cost of $5,000,000, and offers to some 30,000 souls homes not devoid of æsthetic charm, at moderate rents, which yield five per cent. on the capital.

"Alfred T. White has achieved a like success with Model Blocks in Brooklyn, on a large scale.*

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*Described in his "Improved Dwellings for the Laboring Classes," 1879, and "Better Homes for Workingmen," 1885, Conference of Charities.

"The Boston Cooperative Building Company has in 22 years provided 76 houses, with 962 rooms, for 325 families, at a cost of $400,000 in Boston. These tenements are eagerly sought by intelligent tenants, and the investment has been most successful in all respects.

Three agencies directly deal with the task of fitly housing the people:

"1. Philanthropic agencies which aim to improve the condition both of tenants and of the tenements they occupy.

"2. Economic agencies providing decent homes, often in model buildings.

"3. Municipal agencies aiming to abolish the worst evils and to destroy foul homes.

"High above each and all of these three agencies in its influence and promise of grand results, I place the rising ambition of workingmen themselves to own their own homes.*

"If this laudable ambition is lacking among the lowest class, so also do both of the powerful agencies at work to provide model homes, whether by philanthropic or invested capital of which I have just spoken, shoot over their heads.

"The agency which must be invoked to rescue the very poor, whether virtuous and struggling, or degraded and indifferent, is *the municipal power to destroy utterly unfit abodes of habitations.*"

The review of the problem of dealing with orphans and dependent children of widows is very interesting. It is a practical problem, and as it is shown by Mr. Paine's address, cannot be settled by any general refusal of out-door relief.

"England very largely refuses out-relief to the widow with children, breaks up the family, and sends one or more of the children into the district school or into that department of the almshouse called the Industrial School, usually a vast in-

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* H. M. Hyndman of the Social Democratic Federation, addressing the Labor Commission in England, objects to thrift in Workingmen, because it only makes them small capitalists, buttressing the class they should supplant and intensifying the competition from which they suffer!—[Econ. Journal, March, 1893, p. 169.]

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stitution where children are gathered by hundreds. The mother is left with only one or two children whom she may be able to support.

"Am I wrong in ranking the English system as least favorable for the happiness of the home or the future welfare of the child, unjust to both mother and child, and not worthy of the Christian philanthropy of the age?*

"The New York system has no provision of out-door relief for such a family of children, and resembles the English method in that the family must be broken up, but the children instead of being sent to great public institutions, are distributed among private institutions which receive a per capita allowance from the state; tempting them to promote this destruction of family life.

"This method seems to me next to merit condemnation because it allows money consideration to break up families, even where a worthy mother is struggling to preserve her child and her home, and because, secondly, these children are condemned to institution life, and as yet, as Mrs. Lowell of New York says, 'It is to be remembered that the poorest home, unless it be a degraded one, is better than any institution.'

"Mrs. Lowell brings this further charge, 'that unfortunately in New York City at least, the custom has grown up

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* Quest. 5838—What system would you like to see substituted?

Mrs. Charles.—"I should like to see boarding-out as far as possible, and the plan of taking children from their mothers and sending them to a district school, by way of giving them poor relief, I think is a mistake. It would be far better, in my opinion, I having had very considerable experience, to give the poor widows a little out-door relief, and allow them to keep their children at home. It acts in this way also upon the mothers. They find that they can part with their children, and throw off their responsibilities; and it is not right for anyone to be allowed to throw off the responsibility she has voluntarily incurred. That is another evil of the district school system, that Poor Law guardians will give widows relief in the shape of sending their chilpren to these schools, then the widows are free, and I am sorry to say I have known many instances where the widows have not conducted themselves as well as they would have done if they had had the responsibility of their children at home."—[Report House of Lords Com., Poor Law Relief, Aug. '88, p. 641.]

of requiring that judges shall commit children to private institutions, as a necessary condition of obtaining payment from the city for their support. This undoubtedly is a dangerous proceeding, since the familiarization with a court of law tends to destroy the dread of arrest, which should be fostered as one of the strongest deterrent influences against crime. To bring a child before a judge in a criminal court in order to secure his entrance into an institution of charity, is a most unwise measure.'

"The dependent child problem has attained great proportions in New York City, where 15,697 boys and girls are supported at an annual charge of $1,500,000 out of a population of 1,600,000 in 1889, or a proportion of 1 to 100. While Massachusetts had 1951 dependent children out of 2,000,000 souls, or 1 to 1025, Pennsylvania had 10,000 dependent children, 1 to 450, while Michigan had only 200 dependent children, or 1 to 10,000.*

"The Massachusetts system aims to keep families together where there is a not totally unfit home, and if relief is not obtained from some other source, the Overseers of the Poor give and continue needed relief to a widow until the children grow to an age when their labor added to their mother's earnings, can support the home.†

"Many competent judges cannot believe that the Massachusetts system works well for the child, though it is certainly more humane for the mother than the system either in England or New York.

"The poisonous influence of our out-door pauper relief must be felt upon the child's character in many cases, yet the family is kept together, and the children are brought up under the loving care and influence of their mother, free from the

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(*Report State Board of Char. of N. Y., 1890, p. 33.)

†Prof. Francis Wayland in his paper on Out-Door Relief (1877,) gives the weight of his judgment in favor of Out-Door Relief, especially in "cases where the head of the family is removed by death or prostrated by sickness, and where there is reasonable prospect of the mother being able to keep her family together and ultimately maintain them." (Page 9.)

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injurious influence of any institution, and especially escaping the almshouse brand.

"Critics who urge the total abolition of out-door relief may claim that this system works badly even in this class of cases, and sometimes with justice, when pauper relief leaves upon the child a pauper taint.

"Do you ask whether in Massachusetts we think our system the best and are resolved to maintain it? I answer frankly, *No*.

"Here is a better method which I believe to be the best. Aid the mother to maintain her home, provide adequate relief, but free from any pauper poison. Let it go from her church, from some private society, from some benevolent individual. Let it go as from the hand of a friend, as the circumstances of each special case may suggest to be best to the friendly visitor who undertakes the continuous task. Shame on the charity of any city which shrinks from this duty.

"This is the reform which in the judgment of many of us in Massachusetts, should be engrafted upon our public relief system.

"This is the class of cases which has always been used most effectively by our Overseers of the Poor in advocating the necessity of out-door relief. Taking from the Overseers this class of cases would greatly facilitate its total abolition, or great reduction. This is the special reform which I strenuously advocated in the report of the Associated Charities of Boston in 1882, basing my argument upon the analysis of 938 families in the care of one conference, of whom only 370 received aid in 1884-5 or 1885-6. Only 119 of those were aided in the last year by the Overseers of the Poor, and of these only 20 received over $20 each, of whom four were aided because there were children, receiving in all $159.50.*

* Boston is in recent years devoting more thought and care to the child problem and with excellent results. See Reports of Children's Aid Society, North Bennet Street Home, and Boys' Institute of Industry.

"The result of this analysis was that a few thousand dollars of benevolent funds would replace out-relief to this class of widows and orphans, and provide for them in the best possible way, by judicious aid from a friendly hand, usually not known either to child or neighbor. How long will it be before Charity fully assumes this loving but imperative duty to the widow with her children?

"I have not yet exhausted the list of wrongs which boys and girls suffer at the hands of society, often thereby started on a wrong road through life.

"Enough if I can show that neglect and maltreatment of the 'Child Problem in great cities' is one of the prolific causes of pauperism and crime which must be remedied if society is in earnest to improve the conditions of the poor."*

Mr. Paine says that "slums must be abolished." Considering the sickness and vice propagated by unfit abodes he concludes that the problem of poor relief in great cities knows no possible solution till these hot-beds which propagate degraded pauper life are absolutely abolished. He recommends state and city authority and action in this. The destruction of unfit abodes must be a duty of the authorities. This he hopes will necessitate the construction of fit abodes for the poorer class of people.

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* In "Poverty and its Relief in the U. S.," p. 14, Dr. Ashrott says:— "The Societies for organizing charities took up this movement, and to their inspiration it is due that the number of charitable societies which care for poor, deserted, neglected and exposed children has increased in a very rapid manner. All America is now covered with a network of so-called Children's Aid Societies. There is scarcely a state in the Union in which there is not at least one such society to be found."

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UNIVERSITY SETTLEMENT.

The good work of the University Settlement Society of New York is shown in its last report. In co-operation with the East Side Art League two years ago, the Art Loan Exhibition was formed. This year the exhibit was of even more interest and the total number of visitors during the six weeks was 56,659 persons. The weather from the middle of June to the last of July proved so hot that another year the exhibition will open the first of May.

A resident of the Settlement placed an appeal in the suburban papers throughout the Eastern states, asking the owners of gardens to send flowers to the Settlement for distribution. The express companies agreed to bring all such boxes free and the response has been most generous, boxes coming from as far as Florida and Maine; sometimes as many as fifty in a day. As the residents were, many of them, away for the holidays, it would have been difficult to have properly distributed the bouquets had not the school-children been pressed into the service and some of them regularly distributed the flowers. In the autumn a chrysanthemum show of one week created great interest. Although the exhibit was small, only filling one room, 11,241 persons visited it. The love of flowers is confined to no class of people, and the Settlement has window gardening in view for the coming season.

The co-operative dairy is an experiment, begun in June last.

The neighborhood is not yet educated to the advantages of co-operation, and double the number of subscribers is needed, in order to return any profit to the shareholders,

"Distributive co-operation has never thrived in America as it has in England and Scotland. And yet the foolish extravagance to the consumers in the prevalent method of distributive retail business among the working-class districts of New York is enormous. Nor are the buyers secure

against adulterated and poor articles. The ladies of the College Settlement and the men of our own Settlement accordingly decided to make an attempt at co-operative distribution. We limited our experiment to dairy products. The following statement as to the business done is taken from the report of our Treasurer, Mr. Emil Kohn, for the three months ending September 4: 'The total business for three months just completed amounts to $1,305.08. The gross profits amount to $201.07. The expenses have been $379.26, showing a net loss of $178.19, of which amount about $40 has been expended for stationery, shares, pass-books, etc., pertaining to the co-operative feature of the scheme, and not, therefore, a direct loss of the business. This should not be considered a poor showing. There is loss attending the establishment of nearly all business enterprises. The business of the Co-operative Dairy has steadily increased, notwithstanding the prevailing hard times. In June the receipts were $361.11, in July $461.48, in August $482.49. Surely this fact is encouraging.'

"We are compelled to add, however, that since September the stress of hard times has become much heavier upon the people, and as a result our business has suffered, but we have not yet received the second quarterly report of the treasurer."

The Society invites special attention to the following extracts from the interesting report of Dr. Eiloart, the leader of the anti-sweating workers, to the Council of the Society. They urge attention to it, because it illustrates the great good that men and women giving them only a few hours a week can render to their oppressed neighbors.

"The Section was organized in April, 1893, with six members, all novices. Some time before this the 'Anti-Sweating League' had dissolved. No record of their work could be found and no similiar body was in existence. This Section could, therefore, consult only the law, the official factory inspectors and the labor unions. This was done.

"The part of the law under which the Section has chiefly

worked is § 13, a part which had been recently amended so as to prohibit the employment of garment-workers not merely in dwelling rooms, but also in any part of a dwelling house. This greatly simplified the work of the Section, and has been followed by the erection in this neighborhood of a number of buildings intended exclusively for shops.

"To the factory inspectors the Section is indebted for much information as to the routine of procedure and also for copies of the law.

"Officials of the Jewish Tailors' Union and of the Knee-Pants Makers' Union supplied addresses of sweaters, and the Secretary of the latter twice visited with members of the Section.

"The process adopted consisted of (1) a visit, (2) a warning, (3) a report to the factory inspector. So far it has not been found necessary to proceed beyond this.

"To avoid charges of blackmail, visits were always made by two persons together. Only two members visited with anything like regularity, and these visited twice a week during three months (May-July). Another two visited twice in all. One member was out of town. One resigned, 'having business relations with the clothing contractors.' The main results of our efforts are briefly: Factories were moved from dwelling houses in twenty cases, and dwellers were moved from factory houses in two cases. In all, then, twenty-two shops were reduced to compliance with the law or moved. In many cases it was not possible to find whither the sweaters had moved, but in those cases where they could be traced they had moved to factory buildings. The evidence is, then, that to make a sweater evacuate a dwelling house, costs in volunteer effort the work of two persons (not experts) for about one and one-half hours.

"The Section did not confine itself entirely to ejecting sweaters. Besides this four children were made to discontinue work, and much time was spent in trying to get evidence as to their age. Efforts were also made to prevent

overcrowding, and, with the co-operation of the Anti-Filth Section, to secure cleanliness.

"No evidence of collusion between sweaters and factory inspectors was obtained.

"As to hardships inflicted by the law, these were found to be slight. Generally when a man can afford to hire workers, he can afford to hire workrooms for them in a factory about as well as in the house where he lives; and there was no evidences that employees were thrown out of work even temporarily by the change."

Lack of help is the constant cry in every department of the work. There are the twelve friendly visitors and the Society would like one hundred. There are but two kindergartens and five are needed. Every day from seven to a dozen children are turned away for lack of teachers. In the library dapartment, it is hoped to introduce the Home Libraries which have proved of immense benefit to the children of the poorest families of Boston and numerous volunteers are needed to take charge of each group of readers. Among the things which are hoped for is a geological museum and a student to conduct a weekly class, a boys' choral society with a trained teacher, afternoon classes in cooking for women, a sea side residence home, and schemes for public parks, baths, laundries, yet undeveloped. The University Settlement plans a great work, but at present there is neither money nor workers to carry out their plans, excellent as they are. Work among the poor is of slow growth and as the work shows marked improvement in the people, the support will come from those who are in a position to give it."

SECRET MEDICINES.

The audacity with which the so-called cures of intemperance are advertised is attracting general attention, as well it may. The matter is too important for good natured neglect. It will not take care of itself.

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The medical journals and some of the leaders of the profession of medicines have taken up the matter earnestly. Careful analyses have been made of medicines used in some of the much advertised institutions with very damaging results. The honesty of those who sell is compromised, and the danger to those who are users is proved.

It is understood that the law will be invoked in Massachusetts, that a legal decision may be made, whether persons who make flaming promises in print, which they do not fulfil and cannot fulfil, cannot be made answerable, if they deceive their patients by such promises, as any other person is responsible who obtains by false pretences that which is not his own.

But, in truth, the basis on which all people of principle stand, in this matter, is sure and must be the foundation from which their action shall proceed now. It is this: There must be no secrets where life is concerned. The medical profession is a liberal profession, and not a trade, because it has always adopted this principle. What is paid to a physican is his "honorarium." It is paid to him in recognition of his service to mankind, not simply as a purchase of his advice in the case in hand.

Because this is so—because, indeed, life is something which cannot be weighed against pounds or ounces or balanced against dollars and cents—no physician who cares for his reputation keeps secret a method which he believes is useful to mankind. He makes it public, as Paul made public the gospel when he landed on the coast of Europe. All medical associations of any character recognize this fundamental necessity. And the moment when any practitioner refuses to be bound by such a rule, that moment, of his own accord, he cuts himself off from a liberal profession and makes himself what is properly called, quack —by which people mean a man who sells health for a price.

Miss Willard and the government of the Women's Christian Temperance Union, have been obliged to face the question

whether they would or would not recommend the processes of the gold cure to the friends of persons who wish to throw off the terrible disease of drunkenness. Miss Williard gives in the following passage, the statement of the conclusions at which they have arrived. We refer to the matter for the purpose of expressing our entire approval of that decision. We are certain that, in the end, it will meet the approbation of all people who are real lovers of their race.

"It is claimed by journalists who have taken up Dr. Keeley and the Cure, that he has a perfect right to make as much money out of it as he can. This is the crux of the whole situation: White Ribboners do not believe that he has this right, or that the men who establish 'Cures' throughout the country, and coin money out of them, have the moral right to do so. We believe that in this respect the view maintained in England on this subject is the true one, namely, that any physician who has made a discovery, or claims to have made one, which will alleviate the sufferings of humanity, wrongs his fellowmen and his profession, if he does not make that discovery public. I am perfectly aware that this statement will not find its way into the newspapers that have misrepresented us; but it is due to ourselves and to our co-workers in the temperance cause throughout the world that we should put ourselves squarely on record."

Into the additional discussion which is now going on, as to whether the drugs used in the so-called gold cures are or are not dangerous, it is not the province of this journal to go. We must refer our readers to the medical journals, where the subject is meeting with discussion which appears to be fair. We will say again, as we have said, that the courts will probably have an opportunity to give some decision with regard to the subject involved. It is enough here to say that it is clear that it is no baby business in which these so-called institutes are engaged. For good or for evil, the men in charge of them are using drugs of great potency, which may well prove to be poisons in ignorant

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hands. The matters involved are by no means trifles, and it is satisfactory to see that persons of conscience and education are beginning to take an interest in them which may result in some effectual solution of these very difficult questions.

The following passages are from a late number of the Boston Herald:

"Physicians whose eminence in their profession is generally conceded by the people of this country, have disagreed with these vendors of patent medicines. In a symposium in the "North American Review for September, 1891, the writers were unanimous in an opinion that a 'habit'—such was the word they used—'could not possibly be cured by the use of any drugs.' They agreed that material medicine had only to do with material bodies, and that inasmuch as the weak will, the bent mind, was something peculiar to the soul—something which the soul carries with it after the body had become dust—the doings of the Gold Cures were idle. You might as well hope to bring salvation to a ghost by injecting a hypodermic syringe into its grave.

"Purgatory is not thus to be escaped.

"There are two ways of redeeming a drunkard who is still in the flesh,—and only two. Where his weakness of disposition does not ensue from lack of physical health, the only possible mode of acting upon his faulty mind is thorough suitable physical agencies. This fact ought to be plain even to one not a physician.

"When a depravity of taste is produced and maintained by alcoholic disturbances of bodily functions, such drugs are efficacious. But drugs cannot cure a man of his memory. And his memory reminds him that rum once tasted very good. If his physical health is perfect, if the ravages of brandy have been wholly repaired, only his memory, his habits, and his disposition to pleasure—spiritual things all of them—are his foes. How can these spiritual enemies be annihilated except through spirit conquerors?"

THÉOPHRASTE RENAUDOT.

BY EDITH SELLERS.

A significant little ceremony was held in Paris last June. A statue was unveiled to the memory of a man whom the Parliament of his day dubbed a charlatan, and whom hundreds of his contemporaries firmly believed to be in league with the devil. Theophraste Renaudot was one of those luckless beings who come into the world doomed to tread on the toes of the orthodox. He was an ardent social reformer; and he lived in an age which objected strongly and quite naturally, to being reformed. Just when the Guilds were most powerful, he supported free labor; and he denounced almsgiving as degrading, at the very time it was held to be the surest way to heaven. His head was literally teeming with new ideas; while the majority of the people around him looked askance on everything untried. Catholicism, Protestantism, and all other 'isms were to him as the merest shibboleth; to them they were subjects of dire importance —to be argued through with fagots or a gibbet, not words. He was an odd combination of good and evil: intellectually, he was two centuries at least in advance of his day; morally, he was only just about on a par with it. St. Francis d'Assisi did not love the poor more passionately than he did, or work for them more persistently; yet Paul de Gondi himself, did not deal out harder blows to his enemies, or have recourse to more crooked ways to gain his ends.

Theophraste Renaudot, Sieur de Boisseme, was born at Loudun in 1586. His father and his mother, who were persons of some importance in the country, and Protestants, died while he was still a child, and left him a fortune of 40,000 livres. We have no record of his early days; but, as the first thing he did when he came of age, was to bring an action against his guardian, they can hardly have been very pleasant. When he was sixteen he went to Montpellier to

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study medicine, and three years later he took his degree as doctor. He then, as he tells us himself, set off "in search of experience." He wandered about from country to country, from to town, always on the alert for some new thing, for he was the veriest Athenian by nature. He had even then more faith in his eyes than in his ears, it seems; for he would go miles out of his way to witness an experiment, whilst he passed by unvisited many a place renowned for its academic discourses. When tired of travelling he returned to Loudun, married a wife, a certain Jeanne Baudot, of whom little is known, and began to practise as a doctor.

In those days Loudun, although a stronghold of Protestantism, was a favorite resort of distinguished men of all creeds and all parties. When the spirit of faction ran too high for comfort in Paris, the peace-loving would make their way to Loudun; for there men could differ without quarrelling, and argue without losing their tempers. At the time Renaudot established himself in the town, the leading personage there was Scevole de Sainte-Marthe, who had just retired from public life after holding various important state offices. He was a man of wide sympathies, and in his house all who had anything to say worth hearing, were sure of a welcome. There Renaudot was from the first a *personna gratissima*, for he had brought back from his travels an endless supply of new ideas and good stories, things dear to the hearts both of the old statesman and his guests. A warm friendship soon sprang up between him and Scevole, who took him under his special protection, and never wearied of extolling his skill alike as a doctor and a *raconteur*. Before long no dinner was held to be complete unless Renaudot was there; no question to be decided until he had expressed his views. It was not to his personal appearance that he owed his popularity, for his ugliness was quite abnormal; his contemporaries, friends and foes alike, unite in declaring that he was incomparably the ugliest man in Europe. So repulsive-looking was he, indeed, that the question was once raised in Parliament as to whether

he should not be prohibited from practising on the score that he gave his patients bad dreams. Nor did his fascination lie in courteous manners; for even in those early days we find him laughing to scorn most ruthlessly the cherished prejudices of those whom he met. He was essentially unconventional; why men should trouble their heads about forms and ceremonies, etiquette and tradition, was simply beyond his comprehension. He studied surgery with a barber—he would have studied with the devil himself if he had known how to arrange it—and was amazed to find that by so doing he had outraged the dignity of his profession. When other doctors were swearing by the omniscience of Galen, he pronounced him an ignorant old heathen with no thought in his head beyond bleeding. Galen's system, he said, might have been all very well in the second century, but it did not do in the seventeenth; and he loudly denounced the folly of his colleagues in adhering to his precepts. He himself used to prescribe quinine, opium, antimony, and many other drugs which were under the ban of the medical faculty of Paris. And patients flocked to him from all parts, eager to try his new remedies, eager too, perhaps, to listen to the piquant stories he would tell in the midst of grave consultations —to the scandal of his rivals, of course.

Although his regular profession was medicine, his favorite study was sociology. He held strong views as to the duties those who have, owed to those who have not; and he would often startle his wealthy patients by depicting to them in vivid colors the sufferings of the poor. Men, women, and children were dying of starvation at their very gates, he would tell them; yes, dying, though there was food enough in the kingdom for all and to spare. And he always wound up his harangues by calling upon his hearers to help to put a stop to such an abominable state of things.

Among the persons whom Renaudot met at Scevole's was Leclerc du Tremblay, the famous Father Joseph, who ruled Richelieu when Richelieu ruled France. The Father, who had a keen scent for useful instruments, at once struck up a

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friendship with the brilliant young doctor, and straightway set to work to "form" him. The two passed whole nights together discussing politics, ethics, and—as the one was a Capucin monk and the other a Protestant—of course theology. The old man gave lessons in worldly wisdom and statecraft; and the young one, who prided himself on being a practical reformer, unfolded schemes for improving the condition of the poor. Sometimes Richelieu, then quite an important individual, would come to listen to him; for he too was keenly interested in social questions, holding that the discontent of the populace was a dangerous factor in politics. Most of Renaudot's schemes Father Joseph put aside with scant ceremony, as fit only for dreamers of dreams; but some two or three he singled out as worthy of consideration. The one he specially approved of, was for helping the unemployed; for even in those days there were unemployed, it seems.

Paris, Renaudot used to say, was a veritable criminal factory. Men went there from all parts of the country in search of work; and as there was no one to tell them where it was to be found, all they could do was to wander about the streets in the hope of stumbling across an employer. If, however, they failed to do so within twenty-four hours, they were arrested as rogues and vagabonds. His plan was to establish a Labor Bureau, in which a list should be kept of masters seeking servants, and servants seeking masters. Thus, he maintained, men who were willing to work would be provided with work, and many an honest fellow would be kept from evil ways. He had found some hints of such an institution, he said, in the writings of Aristotle, and also in one of Montaigne's Essays.

Once when Father Joseph was in Paris, he read to the Queen-Mother and her Council "Le Traite des Pauvres," a pamphlet by Renaudot, in which, among other things, there was an account of the way a Labor Bureau might be worked. This was in 1612, a time when Paris was thronged with men and women clamoring for food; and the highways

were held by gangs of masterless varlets who levied toll on all passers-by. The Royal Councillors were sorely troubled in their minds; they were at their wits' end, in fact, to know what to do; for all classes were against them. The rich denounced them for not restraining the "insolence" of the poor; whilst the poor reproached them for leaving them to starve. They listened eagerly, therefore, to the Capucin's account of Renaudot's scheme; for schemes of social reform were not then, as now, at a discount. The Doctor was summoned to Paris, where for weeks he was in close consultation with Marie de Medici's advisers, who were much impressed by his sturdy common sense. Honors were showered down on him, he was appointed Royal Physician and King's Councillor; and he received a present of 600 livres. Then, with a view of testing the practicability of his "inventions," as his projects were called in Paris, permission was given him to open a Labor Bureau; and a charter was granted which secured to him the exclusive right of working this and all his other schemes. This charter throws an odd light on the spirit in which charitable institutions were then organized; for in it persons encroaching on Renaudot's monopoly by trying social experiments on their own account, are threatened with dire penalties.

In his ignorance of court ways the Doctor imagined he might open his Bureau at once; but, as he soon found to his sorrow, nothing could be done until his charter had been ratified by the Council of State, an assembly which never did any thing in a hurry. While waiting for its permission to begin his work, he organized "*l' employ de tous les pauvres valides de cette ville et faulxbourgs qui deraient entre autres choses nettoyer les rues et estre entretenus en partie des deniers qui se levaient pour les boues.*" He spent some of his time, too, in the city hospitals, where he witnessed scenes which made him stamp with rage. People suffering from all sorts of diseases were massed together, twelve in a bed, the dead and dying as often as not side by side with those whose only ailment was a broken arm, perhaps. When he declared it

was a national shame that such things should be, the door was speedily shut in his face. He then turned his attention to the three workhouses which had just been opened in Paris as a shelter for vagrants. There too he found little to praise and much to blame. They had been established with the idea of helping the poor, but were a failure; for, as Renaudot maintains, those who went there honest men and women, were rogues when they left. At length, losing all patience with the sluggish ways of the Council, he returned to Loudun and took up the thread of his old life. He devoted himself to his patients, and what leisure time he had he gave to working out the details of his various inventions, and superintending the education of his sons.

In 1616, the Court came to Loudun and the Doctor at once seized the opportunity of reminding some of the exalted personages he had met in Paris, of his existence. He succeeded in interesting in his schemes the Prince de Conde, the Duchesse d'Eguillon, Madame de Chevreuse, and even Louis XIII himself. They all promised to bring their influence to bear on the Council; and what is more, they kept their word, with the result that in 1618, the charter was at length ratified. The king then appointed Renaudot, Commissionaire General de Pauvres du Royaume, thus giving him a free hand to do what he liked for the poor, but no means whatever wherewith to do it. Just when he was starting for Paris to undertake his new duties, Richelieu was dismissed from office. This was a sore disaster for the Doctor, who had counted on the Minister's help to overcome the obstacles which he knew would be thrown in his way. Richelieu's account, too, of the state of things to be found in Paris was most discouraging; the town was given up to anarchy, he said, Renaudot therefore decided to stay on at Loudun, for he was determined not to risk the success of his schemes by trying them under unfavorable circumstances. It was not until after Richelieu's return to office in 1624, that he established himself in the capital. Then a fresh difficulty arose. So long as he was at Loudun, his Protestantism,

which was of an eminently unaggressive type, had never told against him; but in Paris, it was otherwise. Personally, he had no strong feelings on the subject, and was probably inclined to think that the chance of trying his inventions was well worth a mass. Be that as it may, he yielded to the pressure which Father Joseph and Richelieu brought to bear on him, and joined the Catholic church.

Meanwhile, he was toiling from early morning until late at night trying to get his undertakings into working order. The *Bureau d' Adresse*, which he established at the Sign of the Cock, *rue de la Calande*, was a colossal institution, one which in many respects, has to this day never had a rival. It was at once an office for the relief of the poor, a labor bureau, a pawnbroker's shop, an exchange, a public auction, and a free dispensary. Its organization, although necessarily somewhat complex, was in its way perfect. Each department had its own special staff of officials, while the whole institution was under the personal direction of Renaudot. On him rested all responsibility, and in his hands was all power. And well he used it. If, as his enemies declare, he was a despot, he must at least have been a kindly one; for those with whom, and for whom he worked, all regarded him as a personal friend.

There is an oddly modern ring about Renaudot's schemes. The Charity Organization Society itself is not more bitterly opposed to indiscriminate almsgiving than was this seventeenth century reformer. Indeed, the relief system he established was worked on exactly the same lines as that which was tried last winter in connection with the Polytechnic in London. He entered into a sort of co-operative arrangement with a number of wealthy persons, he undertaking to investigate cases of distress; they to relieve such of these cases as he pronounced to be deserving. He did not himself distribute alms; all he did was to point out to the charitable fit objects for their charity. It was right, he insisted, that help should be given to the old and feeble; but as for the young and strong, the only way of aiding them, was to

provide them with work. When, therefore, the able-bodied applied to the Charity department, they were sharply told to go to the Labor Bureau. Notices, too, were posted up in all public places, warning masterless varlets, in the name of the king, that if they did not present themselves at the Bureau within 24 hours of their arrival in Paris, they would be sent to the galleys. The Labor Bureau was managed precisely as such institutions are to-day. All applications for work were carefully classified and registered. Any master, therefore, who wished to engage a servant, could, by applying at the office, be put at once in communication with the persons most likely to suit him. At the end of the week a list was published of employers in want of servants, and servants in want of places. The very poor paid no registration fees, but those who could afford it were charged three sous.

The working of the Relief Office and the Labor Bureau was plain sailing compared with that of the pawn-broking department. This was organized for the special benefit of the respectable poor, though its doors stood open to all who were in want of money, and their name is always Legion. Anyone who had anything to dispose of, whether a house, a diamond ring, or an old coat, betook himself straight to the Sign of the Cock. There, for a commission of six deniers the livre, the officials would sell for him his property at a public auction. Or he might, if he chose, pledge it. In that case it was, if possible, deposited at the Bureau; and two-thirds of its value, as fixed by an official appraiser, was advanced to its owner, who paid for the loan interest at the rate of six deniers the livre. If the article were not redeemed at the end of the time for which it was pledged. it was sold by auction; and if it realised more than the sum advanced upon it, the difference, after the deduction of the expenses of the sale, was handed over to the original owner.

Renaudot came also to the help of those who wished to exchange their possessions. If a man had a dog, but was in want of a chair, he might take his dog to the Bureau, where

the officials for three sous, would try to procure for him what he wanted, in exchange for what he had. Although all classes were cordially invited to resort to the *Bureau d' Adresse*, Renaudot never forgot that its *raison d' etre* was to help the poor. He and his officials were always at their service, and no matter what they did for them, it was done *gratis*. Personally, Renaudot objected strongly to taking fees, even from those who could afford to pay them; for as the Bureau was for the convenience of all, it ought to be free to all, he maintained. Still the working expenses of the institution were heavy, and he had been obliged to borrow money to carry it on. He had, therefore, as he explains in a pamphlet, deliciously nineteenth century in tone, no resource but to levy tolls, at least until some millionaire should endow his Bureau.

The *Bureau d' Adresse* was from the first a great success; for whilst giving a helping hand to the poor, it also provided the rich with amusement. The auctions soon vied with the theatre as a place of public entertainment. People of all classes crowded there to buy, sell, exchange, gossip and generally enjoy themselves. So far, everything had prospered with Renaudot, whose only troubles arose from certain attempts which were made to establish private bureaus in different parts of the city. He pursued the persons who thus attempted to encroach on his privileges most ruthlessly; but whether through jealousy, or in fear lest they should bring his institution into disrepute, it would be difficult to decide.

[*To be Continued.*]

INTELLIGENCE.

LEND A HAND CLUBS.

FIRST QUARTERLY CONFERENCE.

At the monthly meeting in January at the LEND-A-HAND office, Dr. Hale suggested that quarterly meetings should be held in and around Boston to further the interests of Lend a Hand work.

The suggestion met with great favor, and it was, after some discussion, decided to call the first conference on February 22nd, at the rooms of the Noon-Day Rest.

Clubs within easy distance of Boston were notified of the meeting, and forty clubs were represented by eighty delegates.

The meeting was one of unusual interest. Dr. Hale read a report which was followed by a short report from each Club represented. At the close of the meeting, tea was served, the members of the Clubs met socially for a half hour and the meeting closed, many of the audience going to the Old South Meeting House to hear the reading for the benefit of the Lend a Hand central office. There is no doubt of the great good of such meetings, and the enthusiasm shown was helpful to all who were present. The next meeting will be the annual meeting, and after that in the latter part of August or early in September will be held a conference in some one of the surrounding towns.

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PRESIDENT'S REPORT.

This meeting has been called for the purpose of bringing together the delegates from the Clubs of the order of The Times One in this vicinity. It is proposed to hold meetings of a similar character quarterly, in different localities of the New England States.

For nearly four years, the representatives of Clubs have been invited to meet in quite an informal way, at the Central Office of the Society. These meetings have been interesting and valuable. The more important letters in the preceding month, are laid before the persons present, and their advice is taken as to such action as shall be best. A record of these meetings has been published in LEND A HAND and in the *Record*. They thus serve to acquaint the various Clubs of the Commonwealth of the society.

I have thought that some closer plan of union was necessary, both for the central work and for the advantage of the separate Clubs. It is always difficult, in any confederacy, to say how strong, what the astronomers call the centrifugal force, shall be, and what the bond of union which shall keep the separate bodies in one system attracted to one centre. It is, however, very certain that we have had no tyranny of any central body. We have seen the Christian Endeavor Society begin with our mottoes, and pass into a strong, independent organization. We have seen the Look Up Legion begin with our mottoes, and when it felt its strength, resolve itself into the Epworth League. We see our successful and hearty friends, the King's Daughters, maintaining their separate centres in entire accord with us, but carrying on their own charities in their own way. We are proud and glad of all such successes, and certainly have no wish to retain in correspondence with our central office, any society which does not wish to maintain such correspondence.

But on the other hand, we receive very frequent requests from different quarters, that we will point out the methods for forming clubs, and send the ritual desired, or

letters asking advice upon subjects which have been well worked out in some of our organizations; or perhaps letters which show that in the places where they are written, education for public spirit is yet to begin. Often we have letters which show single Clubs to be lonely and in need of the help which correspondence and sympathy would give them. And always when a joint meeting of Clubs is held, it is clear that each learns from the others, and that the separate members or organizations are encouraged by learning the methods, and hearing of the interest of the other associations.

It has been with great pleasure that in the last year I have been present at several such meetings. In particular, I may name our annual meeting at Park Street Church in May; the meeting of the King's Daughters in Peace Dale, Rhode Island, in August; and the important meeting in Philadelphia, of Clubs in New Jersey and Pennsylvania, which was held in November, and a meeting at the Stone Church in Quincy, of the various Clubs in that neighborhood. It has been the evident value of these meetings, which led me to propose at our monthly conference in January, that the meeting of to-day should be called.

We shall now ask from representatives of Clubs who are present for brief statements of their position and work. We shall be glad if it be possible to make arrangements for at least four such meetings in the next year, to be held at central points for the advantage of Clubs in their neighborhoods.

Three months from this week, there will be the anniversary meeting in this city, which has now been continued for several years. This will be the first to follow of these central meetings. In the end of August, or the beginning of September, there will be an opportunity to call another; at Thanksgiving or at Christmas time there might be a fourth. There need be no hard-and-fast designation of the time, but we shall be glad to hear from different parts of New England, as to time and place which will be convenient and agree-

able for the meeting of the autumn and that of the winter.

I will venture to propose, as a simple plan of union, that to the monthly conference shall be entrusted the choice of the day and place. For the Clubs outside of New England, it would be desirable that there should be a permanent president and secretary, to whom may be entrusted the same power. With the appointment of a president, secretary, and executive committee of three beside them, it would seem as if a sufficient arrangement would be made to permit the calling of annual or quadrennial conferences. These conferences should be publicly advertised, so that other Clubs who wish to join in the confederacy may do so. At such conferences each separate Club should be requested to present a report in writing, however brief, of its work; in particular, it should explain any mistakes or failures which it had made, and should give the detail of any successful enterprise. It is to be understood that any work of public spirit, or in the education of young people to public spirit, comes within our purposes.

2. I would suggest that every Club, from this time forward, should consider it to be a part of its club-work to enter into correspondence with some other Club. It seems to me that the more distant such correspondent may be, the more interesting will be the result. I should like now to suggest to any of the Clubs here, the interest that they would take in correspondence with Mrs. Sharpe in Liberia, on the coast of Africa, with Ramabai and her club in India, with Dr. Kin Ta Ting, our correspondent in Tien Tsin, Mrs. Gulick in her school at San Sebastian, Mrs. Chant, our hearty friend in London, or Mr. Oxford and Mr. Smith who "took England" so cordially, or Miss Atwood at Portland, Oregon, or the Whittier School in Southern California, or any of the Clubs in San Francisco, or with our friends among the Dakota Indians, at Conner, Florida, or at Grand Junction, Colorado. I name these really almost at random, because I have recent letters from almost all of them, and I should be glad if I felt that these letters were to be acknowledged more

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fully than they will be if they are left to my own pen or my own office. I cannot but feel that the independent life of each Club is encouraged in proportion as it feels the current of life which passes from other parts of the world.

I have thus spoken only of the independent work of separate Clubs.

We should not forget that the central work of the United Clubs, extends more rapidly than any one had thought possible. Ten thousand persons at least among the Freedmen at the South have received their books through Miss Brigham's efficient plans. The work for the Sea-Island people, the Bull Run School, the Dakota Mission, the Siena School, the Boston Outing Fund, the work of the unemployed in Boston, the Noon Day Rests in different cities, the Omaha Reservation, and, literally, a hundred other offices of kindness more personal, cannot be called insignificant. The Treasurer's account of the central office only, showed for a year more than three thousand dollars received and expended, beside the work much larger, which had been done by independent club action. It seems now as if the receipts and expenses of the current year would much more than double this amount.

A severely abridged report of the clubs is as follows:—

ARLINGTON.

Together Club. The Club was formed three years ago, and the members all work together in a friendly spirit. The dues are 10 cents weekly but not compulsory, and $1,000.00 has been raised in three years. There are 25 members. Individual work is found to be the most satisfactory.

BOSTON.

Port Royal Society. This society was formed earlier than Ten Times One, in 1863. The mottoes are "Better Late Than Never" and "Come When You Can." There are forty members. They have made clothing for the Lying-in-Hospital, N. E. Women's Hospital, and have sent barrels of clothing to the Sea-Island sufferers. Every year a supper

is given to the old women of the Colored Women's Home, when the members of the Club go and make it as pleasant for them as possible.

BOSTON.

UNION ASSOCIATES. They were organized five years ago and the membership limited to twelve on account of the ladies entertaining at their homes. They have maintained a steady interest in the Home for Aged Couples, and have furnished a room. Books have been sent to the L. H. Book Mission, and clothing to the Sea-Islanders. Each member looks after one family, and twelve dinners were provided at Thanksgiving. Garments are repaired and given away.

BOSTON.

WELCOME AND CORRESPONDENCE CLUB. Dr. Hale reported for this most informal Club which meets on Thursday forenoons in Dr. Hale's church study from 10.30 A. M. to 12 M. Their duty is to "do what Dr. Hale tells them to do." They attend to correspondence, assist in work which comes under no head, receive visitors who come with various objects to present, and at noon a reading, lecture, or talk finishes the meeting.

BOSTON.

PARKER MEMORIAL L. H. CLUB. There are 12 members in this Club, which is but three months old. It is composed of boys from 14 to 16 years old. The object is to assist in charity wherever it can, and at Christmas the Club gave dinners to poor people.

BOSTON.

LEND A HAND CLUB OF 1874. This is the oldest of the Lend a Hand Clubs now in existence and was formed 20 years ago by ten girls, ten and twelve years of age, by the advice and under the guidance of Dr. Hale. Officers were chosen, assessments levied and things conducted in a business-like way. Year by year the club grew. Today it numbers not far from thirty members, and makes on an average

between three and four hundred garments, annually. It has, in years gone by, helped individual cases in need of chilrden's and infant's clothing, and has sent large numbers of garments to different asylums. It is now working for an Easter sale the proceeds which will be devoted to a worthy charity.

BRIGHTON.

BELLE DE VRIES MARTIN CIRCLE. The circle is small, consisting of five members. It has assisted in church work. The young ladies meet once a fortnight and have raised about three hundred dollars.

CAMBRIDGEPORT.

SILVER CROSS. The Circle was organized in May, 1891. By a table at a fair it gave fifty dollars to the church. Thanksgiving and Christmas dinners and gifts have been provided and coal bought for one family. In the summer two children are sent into the country. Money has been given for several charitable objects. The work has been doing the little things, but He who has made us faithful over few things when the time comes, will make us faithful over many.

BUSY BEES. The Club is composed of very little girls, who are pledged against gossip and unkind words. They have sent one dollar to Sea-Islanders, and cancelled stamps to Baldwinsville Home. A full report may be found in February RECORD and LEND A HAND.

DEDHAM.

The eight Ten Times One Clubs of Dedham, have an average membership of ten each.

The older clubs are visiting nine poor families, and supplying their most urgent wants. They also have a relief committee which receives clothing and supplies for distribution among the needy ones.

A younger Club has sent a barrel of school books and magazines to a colored school in So. Carolina through Miss Sarah Brigham's advice. This Club also directs the envelopes for the Parish Record each week.

One Circle of little girls is making bibs for the Children's Mission. Another, scrap-books.

The Willing Workers had a Christmas tree full of useful articles for the children of five needy families.

The Dorothy Dix Circle had a room open for street boys, where games were played, lessons in gymnastics were given, and good reading matter supplied.

The circles are all thoroughly interested and ready to lend a hand to every good cause.

DOROTHEA L. DIX CIRCLE. The work has been to provide a reading room for the boys who are usually on the streets evenings. The first year we had the room open three evenings in the week, supplying them with reading, playing games with them, and the last part of the year one of our members gave them gymnastics part of the evening. Last year we had the room open the three evenings just as before.

One evening they had gymnastics, another a drawing lesson, and the third night we had a Mr. Rhoades come out from Boston who is interested in Boys' Clubs of this kind. This year we have not been able to start for a number of reasons, but hope to open for a month or two before the warm weather. We find that the boys' mothers appreciate it more than the boys.

EAST LEXINGTON.

YOUNG MEN'S L. H. CLUB. It has a membership of twenty. It has made scrap books, sent money to a colored school in Virginia, and books and letters to colored children. Eighteen dollars have been given to the Sunday School. Apples were sent to Children's Mission and various sums given for church use. It proposes now to undertake a gymnasium of which we hope to hear more.

EAST BOSTON.

L. H. CLUB. This is a Club recently formed of teachers. They have been able in a quiet way to help many needy scholars and to respond to calls in behalf of sister teachers.

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LYNN.

L. H. Club. The Club is five years old, with a membership of forty-five. It has supported a poor woman with a family until the children will soon be able to help. Sewing has been done for the Day Nursery and Associated Charities and also for a poor woman. They are interested in the Boys' Club, Cheerful Letter Exchange, and church work.

NATICK.

Loving Service Ten. Organized with four members in 1888. There are ten members now. They have raised money for charity; and Valentine's day and May-day, some children's homes are always gladdened with valentines and May baskets. They have given much help to the church.

NEEDHAM.

Look-up-Legon. The Legion is in its eighth year and has eighty members from ten to seventy years of age. There are five bands which unite in forming the Look-up-Legion: L. H. Club, King's Daughters, Little Helpers, Whatsoever Ten, and Ten Times One Club. The Lend a Hand has adopted a child. The annual report has already been sent to Central Secretary and will be printed in the April number.

NEWTON CENTRE.

Friendly Workers. The Club is four years old, and has ten members. It has worked for Auntie Gwynne's Home, Miss Williston's Home, and the Hospital. They meet every other Tuesday.

NEWBURYPORT.

King's Daughters. A short written report was read of excellent work, much of which was for church purposes.

NORTH CAMBRIDGE.

Whatsoever Club. The Club is four years old. It has worked for schools in the West and South, and has helped the Indians. The club reported four Clubs in its church and spoke of a newspaper published by the Clubs called the King's Daughters' Aid.

PEABODY.

YOUNG WORKERS. The society was organized in 1884, and has just celebrated its 10th anniversary. It began with 25 members. During the ten years ninety children have been cared for in Country Week, one third as guests, the others boarded. They have raised about $100.00 per year. They have helped the church, Tuskeegee, Montana, Broad-Run School, and at Christmas remembered the Country Week children. Fifty members were at the annual meeting.

PLYMOUTH.

SEND ME. Our Club consists of fifteen girls. The name "Send Me" was given us by Dr. Hale. Our first work was the furnishing of a parlor in a home for elderly ladies. The money for the purpose was raised, first, by a fancy sale, then an original play, and finally a tea, which the girls served in Pilgrim style. The payment of our monthly dues also aided us in raising the necessary funds. We next assisted the senior Lend a Hand Club at a fair for the same home, and at another time at a sale for the benefit of the sloyd school. Our last work has been the clothing of a little child, the clothing being bought and made by the club members. Most of our work this winter has been mission work.

PLYMOUTH.

LEND A HAND CLUB. There is a membership of twenty-five. It maintains a sewing school and work for boys. It has now a sloyd school every evening for the boys. There are eight boys each evening, in all forty-eight boys, and they are taught by members of the Club who have prepared themselves to teach it.

QUINCY.

UNITY CIRCLE. The Unity Circle comprising the Whatsoever Circle and Every Day Sunshine, has forty active members. It has a committee for visiting, and keeps an eye open for sickness. At a tissue paper and candy sale the Circle made sixty dollars, most of which was given to the

Hospital. The circle is composed of busy young ladies. They meet once a month with an attendance of 35. They have befriended a blind girl.

CHARITABLE GUILD. The Guild has ten members and is unsectarian. It held a meeting, from which sprang the idea of a union meeting. Through the physicians, they learn of sick people needing help and are able to assist quietly really needy cases.

ROXBURY.

I. Q. H. CLUB. In April, 1889, a society of the "King's Daughters," was formed, known as the I. Q. H. Club. It had twelve members. Since then we have held regular meetings on the second Tuesday of each month, with occasional special meetings, excepting two months of each summer. A sale has been held at house of the President every fall and the proceeds devoted to may forms of charity, such as paying rent, supplying food, clothing and fuel to the needy, medicine to the sick, etc. No one outside the Club but the recipients, knows to whom assistance is given.

We are obliged to hold other reports over until the April number, owing to lack of space.

The Pacific Hospital at Stockton was founded for the cure of persons affected with mental and nervous diseases. It is said that there is an unusual number of people on the Pacific coast whose minds are clouded, and it is attributed to the mining and speculative occupations of the people. The treatment is scientific and the care most considerate. It is an institution of which California is justly proud.

TWENTIETH NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

The National Conference of Charities and Correction meets annually, and is composed of practical workers from all parts of the United States, who have made a careful study of the most pressing problems of the day, as shown in their respective departments. Their suggestions for the solution of these problems, are the result of the experience of many years, during which they have been in close personal contact with the distressed and depraved.

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CONSTITUTION OF THE INDIAN INDUSTRIES LEAGUE.

We, the undersigned, deeply interested in the civilization and elevation of the Indians of our country, believe that their acquirement and practice of useful arts and industries, is necessary to this end. And we recognize a duty toward the yearly increasing class of young Indians who have been trained in the schools to some industry and then placed in their homes, where no industries exist.

We believe that the most rapid progress of the Indian toward self-support, can be secured by the co-operation of the friends of the Indian throughout the country with the more enlightened and better trained Indians themselves, thus bringing together those who are able and willing to give employment and those who are anxious to obtain it.

We believe that such co-operation will not only bring the Indians into direct communication with white friends, but will unite them with each other in a common endeavor to better their condition. And we are convinced that the young Indians, once made self-supporting, will exert a potent influence upon their people, arousing in them a desire to fit themselves for entrance into civilized life. We know that every dollar than an Indian parent receives from an industrious son, or daughter, goes farther toward making him believe in civilization and toward inducing him to send his other children to school, than the most eloquent pleas of white people. At the same time, this body of self-supporting and self-supporting young Indians will offer to the nation at large a proof of the value of Indian industrial training.

And we, the undersigned Indians, trained in school or elsewhere to trades or industries, desire for ourselves and our people the opportunities of civilized life. We resolve to win for ourselves these rights and blessings by our personal labor, and to help our families and our race, so far as possible, toward the same.

For this purpose we, whites and Indians, join the League.

CONSTITUTION.

ARTICLE I.

NAME.

This organization is a department of the Women's National Indian Association and shall be called "The Indian Industries League."

Article II.

OBJECT.

The object of the League is twofold:

To open individual opportunities of work to individual Indians.

And to build up self-supporting industries in Indian communities.

Article III.

MEMBERSHIP.

All white persons concurring in the objects of the League may become members by the annual payment of one dollar ($1.00).

All Indians, self-supporting or desiring to be so, may become members by the annual payment of fifty cents ($.50). Any Indian member will have the right to apply to the Secretary for aid in securing opportunities for industrial education and work.

Article IV.

OFFICERS.

The officers of this League shall be a President, Vice-Presidents, a Treasurer, and a Secretary, who shall also be General Manager, and an Executive Committee consisting of these officers and such other members of the League as shall be chosen at the annual meeting. All these officers shall be chosen at the annual meeting, and shall hold office until their successors are elected and qualified.

Article V.

EXECUTIVE COMMITTEE.

The Executive Committee shall have the general supervision of all the affairs of the League, voting the expenditure of its funds. It shall fill vacancies in its Board. This committee shall meet at least once in each month. All members of the Committee shall have the right to be represented by proxy, or by letter, and five members personally in attendance shall be a quorum for the transaction of business, provided the records are present.

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Article VI.

MEETINGS.

General or special meetings of this League shall be held at such times and places as the Executive Committee may direct. The annual meeting for the election of officers and the transaction of other business shall be held on the third Wednesday of January in each year, in such place as shall be determined upon by the Executive Committee, not less than three months before the time.

Article VII.

AMENDMENTS.

This Constitution may be amended at any regular or called meeting of the League, three months' notice of the meeting and the amendment proposed having been given to each member. Members shall have the privilege of voting by proxy, or by letter, upon such amendments.

LETTER TO MR. WELSH.

United States Indian Service,
Navajo Agency, Ft. Defiance,
February 2, 1894.

Mr. Herbert Welsh,
Secretary Indian Rights Association, Philadelphia, Pa.,

Dear Sir: I believe you and your friends will be interested to know that we have now 140 children in the Navajo Boarding School at this Agency, being a very much larger attendance than ever before, and taxing our facilities and resources to the utmost.

I believe that the Chicago trip has a great deal to do with the number of children. When I returned from Chicago there were only sixty odd in school. Since that time they have been coming in right along, and are still coming. We

have received 29 since the middle of January. All have been brought in voluntarily, not by policemen or force of any kind. There has been only one run-a-way and he was brought back by his parents. Four of the Chicago party have gathered up a party of children and brought them in, and others of the party have been instrumental in having children brought in. One of the men told me a few days ago that that trip had cost him his voice, that he had talked ever since his return.

It has come to me that they intend to fill the school to 300. Heretofore, as you may know, it has been difficult to keep the attendance up to 100.

Now that the people are in this frame of mind, I wish to do everything to assist them to make the school useful and attractive to them. Any assistance that your Society can render me will, I am sure, accomplish work that will more than repay and please those who contribute.

If you can arrange to send some picture papers or illustrated magazines, especially those containing illustrations of the World's Fair, they will be appreciated and do good work; all are interested in seeing illustrations of what the party tell about.

Very sincerely yours,

E. H. PLUMMER,
1st. Lieut, 10th Infantry,
Acting Indian Agent.

Fire in the printing office has delayed the current number.

PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D. - - - - - Editor in Chief.

JOHN STILMAN SMITH, - - - - - Business Manager.

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WE have published no article in a year past which better deserved its place in a record of progress then the careful directions for the care of infants in our number for July. A lady of intelligence and public spirit in one of our large cities has put in circulation a very large number of copies of this article, and we congratulate ourselves that we had the opportunity of first publisning it in LEND A HAND. Mothers and nurses have not failed to notice that the article did due credit to *Mellin's Food*, as filling a necessity often to be observed in the care of little children. We have had for some years past, the opportunity to know of the care with which this food is prepared, and the readiness with which distinguished physicans and nurses have permitted its use in the care of infants.

☞ Copies of the above mentioned circular may be had by applying to the publishers of this magazine. 25 copies 50 cents, 50 copies 90 cents, post-paid.

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